

DEFINING AND DISCERNING CALLING: ASSISTING A STUDENT'S ACADEMIC
JOURNEY WITH A FOCUS UPON EMERGING SCHOLARS ENGAGED IN
POSTBACCALAUREATE HIGHER EDUCATION

A THESIS-PROJECT
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
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May 2019

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Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them.

- *Genesis 1:26-27, ESV*

And he [Jesus] said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

- *Matthew 22:37- 40, ESV*

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

- *Philippians 2:5-11, ESV*

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ACKNOWLEDGEMENTS

What a joy and privilege to be called by the Lord to care for members of the academic community through InterVarsity Christian Fellowship/USA and the Christian Medical & Dental Associations (CMDA). As one created in the image of God, I offer all that I am—head, heart, and hands—to God as part of the Body of Christ directed by the Word and the Spirit. I am thankful for the support of my wife Theresa, my children (Hayley, Ellen, Eden, and Lily), my parents, my extended family, my in-laws, the local assembly of Elizabethtown Brethren in Christ Church, my partners in ministry, the campus ministries I serve, the educational institutions which have trained me (Middletown Christian School, Donegal High School, Grove City College, Geneva College, Evangelical Theological Seminary, and Gordon-Conwell Theological Seminary), the Emerging Scholars with whom I journey, and Hannah Eagleson—a tireless partner with the Emerging Scholars Network. I would not have completed this thesis-project (and many other tasks) if you had not extended time, grace, energy, resources. Your encouragement is humbling. I dedicate this thesis-project to Emerging Scholars and future healthcare professionals. I look forward with great anticipation to where the Lord will lead Emerging Scholars and future healthcare professionals as we press on with confidence to the new heavens and new earth. *Further up and further in!*

A special thank-you to Laurie Mellinger for providing direction for my thoughts on this topic by advising me on my Masters thesis-project at Evangelical Theological Seminary, Adonis Vidu for sharpening this material through the Doctor of Ministry program at Gordon-Conwell Theological Seminary, and Theresa for once again patiently listening to and reading my brainstorms. I love you Theresa! To God be the glory!

ABSTRACT

Due to a variety of socio/cultural factors, students in college lack a robust understanding of general and secondary calling. Biblical and theological foundations offered in response include the biblical narrative, *imago Dei*, a theology of work, and the priesthood of all believers. William C. Placher's *Callings: Twenty Centuries of Christian Wisdom About Vocation* provides the paradigm for framing a dialog on calling in the literature review and four surveys, three of graduate students and one of faculty, connected with InterVarsity Christian Fellowship/USA. In the conclusion, I offer recommendations of next steps for campus ministries to engage calling.

CHAPTER ONE

THE PROBLEM AND THE SOCIO/CULTURAL CONTEXT

The Problem: Defining and Discerning Calling as a Follower of Christ on the Academic Journey

Over twenty years of campus ministry with InterVarsity Christian Fellowship/USA in the context of the secular academy gave the author the opportunity to interact with thousands of students in person and across a variety of online platforms. From July 2012 – January 2019, the author served as the Associate Director of InterVarsity Christian Fellowship/USA’s Emerging Scholars Network (ESN).¹ Through campus visits, conferences such as InterVarsity Christian Fellowship/USA’s Urbana Student Missions Conference, and online platforms, the author engaged a steady stream of students and faculty wrestling with their calling over the course of their academic journey.²

Regrettably, most students who enter the secular academy lack a robust understanding of general or primary calling, let alone the toolkit and/or mentor(s) to assist with next steps in secondary or specific callings. In the Christian context this is particularly troubling considering many have spent a significant amount of time in Christian families, circles, congregations, and programming since childhood. The lack of a robust understanding of one’s calling as a child of God in the image of God—offering one’s work in worship as a member of the priesthood of all

1. “The Emerging Scholars Network (ESN) is a national network within InterVarsity’s Graduate & Faculty Ministries which supports those on the academic pathway as they work out how their academic vocation serves God and others. We encourage and equip undergraduates, graduate students, postdocs, and early career faculty as they navigate each stage of their academic vocation and transition to the next step in or beyond the academy.” — Emerging Scholars Blog, “What Is the Emerging Scholars Network?” n.d., accessed October 30, 2018, <http://EmergingScholars.org>.

2. Two influential stories are included in the Appendix: “Appendix B: Case Study: S. Joshua Swamidass” and “Appendix C: Working Out Doctrines of Vocation: Brief Personal Account by Hannah Eagleson.” Several pieces on calling can be found on the Emerging Scholars Network Blog, e.g., <http://blog.emergingscholars.org/tag/calling/>, <http://blog.emergingscholars.org/tag/scholars-call/>.

believers—has led to the development of habits and the listening to voices which create confusion. This is particularly challenging during the significant decision-making processes encountered in American higher education.

Evangelical youth ministry and campus ministry (largely focused upon undergraduate students, but at times extending to graduate students and even faculty in ministries such as InterVarsity Christian Fellowship/USA and Cru) tend to give little attention to the secondary calling of the student. The missed opportunity with respect to considering one's place and development—individually and as part of the Body of Christ/Kingdom of God—stems from a plurality of voices defining calling across Christian history.

For undergraduate students, the two most difficult transitions requiring a biblical understanding of calling are 1) direction in undergraduate studies and 2) consideration of postbaccalaureate labors. For those engaged in postbaccalaureate endeavors with gifts and a passion for scholarship, whether to pursue next steps in the academic life and/or alternative academic careers is a growing concern. In addition to the general or primary call of following Christ, student transitions involve several of what Martin Luther termed stations in life. For example, the follower of Christ is a participant in a local congregation, a member of a family, a worker, and a citizen. Below attention is given to four key socio/cultural components of the student's journey: higher education; perspectives on calling, the American Dream, and work; the Church; and campus ministry.

Socio/Cultural Focal Point: Higher Education

To provide a context for engaging the calling (primary and secondary) of a college student and a college student ministry, a college student is defined as “a student enrolled in a

college or university.”³ According to the *American Heritage® Dictionary of the English Language, Fifth Edition*, a student is “one who is enrolled or attends classes at a school, college, or university.”⁴ Student has its roots in the Latin *studēre*, i.e., to study.⁵ Study is understood as

- a. The effort to acquire knowledge, as by reading, observation, or research: *The study of language has overturned many misconceptions.*
- b. An act or effort made in the pursuit of knowledge: *applied himself to his studies.*
- c. A branch of knowledge or department of learning: *the study of geography; graduate studies.*⁶

To give attention to the complexity of what college has become, the *American Heritage® Dictionary* provides several definitions. The most relevant in the case of a college student and college student ministry are “1 a. An institution of higher learning that grants the bachelor's degree in liberal arts or science or both” and “1 f. The building, buildings, or grounds where one of these schools or institutions is located.”⁷ As one considers the Latin root of *collēgium*, i.e., association, “1 e. The students, faculty, and administration of one of these schools or institutions” is also pertinent.⁸ College student ministry engages in “the act of serving,” i.e., from Latin *ministerium*.⁹

Since the founding of the University of Bologna (Italy) in 1088, structures of higher education have been created to gather scholars to train the next generation.¹⁰ They are unique communities, originally associated with religious orders which began developing educational

3. *The Free Dictionary by Farlex*. s.v. "college student," n.d., accessed March 26, 2016, <http://www.thefreedictionary.com/college+student>. For the sake of simplicity, the author for the most part uses academy, college and university interchangeably.

4. *American Heritage® Dictionary of the English Language, Fifth Edition*. s.v. "student," n.d., accessed March 26, 2016. <http://www.thefreedictionary.com/student>.

5. *American Heritage® Dictionary*, s.v. "student," <http://www.thefreedictionary.com/student>.

6. *American Heritage® Dictionary*, s.v. "study," n.d., accessed March 26, 2016, <http://www.thefreedictionary.com/study>, emphasis in original.

7. *American Heritage® Dictionary*, s.v. "college," n.d., accessed March 26, 2016, <http://www.thefreedictionary.com/college>.

8. *American Heritage® Dictionary*, s.v. "college," <http://www.thefreedictionary.com/college>.

9. *American Heritage® Dictionary*, s.v. "ministry," n.d., accessed March 26, 2016, <http://www.thefreedictionary.com/ministry>.

10. Hunt Janin, *University in Medieval Life, 1179-1499* (Jefferson, NC: McFarland & Company, Inc., Publishers, 2008), 55-56. Note: Although a disputed year of founding, “Bologna is now considered to be the oldest university in the world, if only by a slight margin. By about 1200 the private law schools, which focused on the study of Roman and canon law, had coalesced into a university” (56).

structures in the sixth century, seeking to advance and share the knowledge of what became long-standing orders (or “guilds”) of faith. In *A Christian Critique of the University*, Lebanese philosopher and diplomat Charles Malik (1906 - 1987) declares,

The university is one of the greatest creations of Western civilization. There is the family, the church, the state, the economic enterprise, the professions, the media and the university . . . And while in other civilizations there are families, religious institutions, states, institutions for the creation of goods and wealth, a profusion of crafts and professions, and even certain public modes of disseminating information, the university, as universally recognized today, is more distinctive of Western civilization than of any other . . .

Since the university determines the course of events and the destiny of man more than any other institution or agency today, it is impossible for a Christian not to ask the question: What does Jesus Christ think of the university? To a Christian this question is an absolute imperative.¹¹

Although Malik has much to offer the Christian engaging higher education—which will be explored further below—the practical, daily life of higher education has become the focus of most of today’s research, commentary, and campus ministry.

According to Allie Bidwell’s *College Freshmen Socialize Less, Feel Depressed More*, a summary of *The American Freshman: National Norms Fall 2014*, the high schooler’s drive for an attractive college application filled with academics and extracurricular activities continues to increase. College freshmen’s investment in their studies involves not only anxiety, complexity, and pressures regarding future employment, but also less time with friends in person and more online social networking.

When we look at the fact that students are spending more time studying and less time socializing, they’re not having a way to release some of that stress,” says Kevin Eagan, an assistant professor in residence at UCLA and lead author of a report on the survey’s findings. “Those two factors combined may be contributing to added levels of feeling overwhelmed or feeling depressed as they come into college.”¹²

11. Charles Malik, *A Christian Critique of the University* (Waterloo, Ont.: North Waterloo Academic, 1987), 15, 25. Note: In the Christian tradition that birthed many European and American universities, Bologna is the earliest example (1088). The development and impact of universities in the Islamic world, several predating Bologna [e.g., University of Al Quaraouiyine, Fez, Morocco (859), which also has religious roots], is worthy of study but outside of the scope of this thesis-project.

12. Allie Freshmen Bidwell, “Socialize Less, Feel Depressed More,” US News and World Report, n.d., accessed March 26, 2016, <http://www.usnews.com/news/blogs/data-mine/2015/02/06/college-freshmen-socialize-less-feel-depressed-more>.

This approach prepares the way for graduate studies. In a sense, higher education has become an investment in extended job training with the perspective that more education is needed to be truly qualified for good career opportunities.

Eagan, et al., provide statistics on how the population seeking to navigate postbaccalaureate higher education in a variety of formats has grown. Since 1988, the number of females in postbaccalaureate programs has exceeded the number of males. Within the last twenty years, full-time female postbaccalaureate students have increased 14% more than males. From 1976 to 2012, ethnic diversity among college students from America has risen dramatically too. As many ethnic minority groups experienced doubling and even quadrupling their share in the higher education pie, the percentage of white students fell from 84% to 60%.

As noted earlier, pursuing advanced degrees is a higher priority for today's freshmen. Bidwell gives attention to more freshmen entering with their eyes set on postbaccalaureate studies. She writes, "The percentage of freshmen with plans to earn a master's degree increased from 28.1 percent in 1974 to 43.6 percent in 2014, while the percentage of those with plans to earn a doctorate or professional degree increased from 21.1 percent to 32.9 percent in the same time."¹³ According to *The American Freshman: National Norms Fall 2015*, those with graduate school plans increased to 37.6%¹⁴ This is tied to postbaccalaureate degrees becoming more important for employment and career advancement. The author adds that the opportunity for student loan deferrals are attractive to many at the close of their undergraduate studies.

The rise of social activism, leadership, and international engagement among first year undergraduate students is linked to high school extracurricular activities and the current

13. Bidwell, "Socialize Less, Feel Depressed More," <http://www.usnews.com/news/blogs/datanine/2015/02/06/college-freshmen-socialize-less-feel-depressed-more>.

14. Kevin Eagan, et al., *The American Freshman: National Norms Fall 2014*, Cooperative Institutional Research Program at the Higher Education Research Institute at UCLA, n.d., accessed March 26, 2016, <http://www.heri.ucla.edu/monographs/TheAmericanFreshman2015.pdf>, 16.

educational push for cultural engagement:

The vast majority (96.9%) of first-time, fulltime students who entered college in the fall of 2015 spent their senior year of high school witnessing (and perhaps even participating in) increased activism among high school and college students . . . More students than ever before indicate that becoming a community leader represents either a “very important” or “essential” life objective (39.8%) . . . Students in 2015 also express strong commitment toward improving their understanding of other countries and cultures.¹⁵

Religion is not part of secular cultural engagement, “Students at public universities (64.7%) and private nonsectarian four-year colleges (66.2%) are among the least likely to affiliate with a specific religion,” while at the same time expressing “strong commitment toward improving their understanding of other countries and cultures.”¹⁶

Socio/Cultural Focal Point: Calling, The American Dream, and Work

In popular culture, finding one’s purpose is a best-selling topic often associated with personal success. Important works include Dale Carnegie’s *How to Win Friends & Influence People*, Stephen R. Covey’s *The 7 Habits of Highly Effective People*, Megan Gebhart’s *52 Cups of Coffee*, Malcolm Gladwell’s *Outliers*, and Parker Palmer’s *Let Your Life Speak*.¹⁷ Evangelicals offer their own best-sellers, e.g., Rick Warren’s *The Purpose Driven Life*.¹⁸

Within education, much has been written on vocation and the purpose (or “end”) of education. Popular texts include Arthur W. Chickering and Linda Reisser’s *Education and Identity*, Tim Clydesdale’s *The Purposeful Graduate*, Anthony T. Kronman’s *Education’s End*, Robert J. Nash and Michele C. Murray’s *Helping College Students Find Purpose*, Parker

15. Eagan, et al., *The American Freshman*, <http://www.heri.ucla.edu/monographs/TheAmericanFreshman2015.pdf>, 7-8.

16. Eagan, et al., *The American Freshman*, <http://www.heri.ucla.edu/monographs/TheAmericanFreshman2015.pdf>, 23.

17. Dale Carnegie, *How to Win Friends & Influence People* (New York, NY: Pocket Books, 1998); Stephen R. Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*, Anniversary Edition (New York, NY: Simon & Schuster, 2013); Megan Gebhart, *52 Cups of Coffee: Inspiring and Insightful Stories for Navigating Life’s Uncertainties* (n.p.: IRL Press, 2014); Malcolm Gladwell, *Outliers: The Story of Success* (New York, NY: Little, Brown and Co., 2008); and Parker Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco, CA: Jossey-Bass, 1999).

18. Rick Warren, *The Purpose Driven Life: What on Earth Am I Here For?* (Grand Rapids, MI: Zondervan, 2002).

Palmer's *To Know as We Are Known*, and Neil Postman's *The End of Education*.¹⁹ Books such as Richard R. Dunn and Jana L. Sundene's *Shaping the Journey of Emerging Adults* and Sharon Daloz Parks' *Big Questions, Worthy Dreams* cross over by additionally exploring the concerns of emerging adults.²⁰ This does not even scratch the surface of titles focused on terms such as career, job, or work, which are many times considered in relationship to or even in the place of calling.

Disney's *Moana* (2016) offers a romantic understanding of calling which speaks to the next generation, but does not necessarily provide practical direction for decision making: "In Ancient Polynesia, when a terrible curse incurred by the Demigod Maui reaches an impetuous Chieftain's daughter's island, she answers the Ocean's call to seek out the Demigod to set things right."²¹ When the pursuits of romantic possibilities such as depicted in *Moana* fail, youth turn to the trends explored above in Socio/Cultural Focal Point: Higher Education. In "Americans Still See College Education as Very Important," Gallup's Frank Newport and Brandon Busteed interpret the high value Americans give to college education as the college degree becoming "synonymous with the American Dream."²² How will colleges and universities respond to the expectations of "a good job and a better life" by each and every consumer paying the high cost of secondary education?

19. Arthur W. Chickering and Linda Reisser, *Education and Identity*, 2nd ed (San Francisco, CA: Jossey-Bass, 1993); Tim Clydesdale, *The Purposeful Graduate: Why Colleges Must Talk to Students about Vocation* (Chicago, IL: U. of Chicago Press, 2015); Anthony T. Kronman, *Education's End: Why Our Colleges and Universities Have Given Up on the Meaning of Life* (New Haven, CT: Yale University Press, 2008); Robert J. Nash and Michele C. Murray, *Helping College Students Find Purpose: The Campus Guide to Meaning-Making* (San Francisco, CA: Jossey-Bass, 2010); Parker Palmer, *To Know as We Are Known: Education as a Spiritual Journey* (San Francisco, CA: HarperOne, 1993); and Neil Postman, *The End of Education: Redefining the Value of School* (New York, NY: Random House, 1996).

20. Richard R. Dunn, and Jana L. Sundene, *Shaping the Journey of Emerging Adults: Life-Giving Rhythms for Spiritual Transformation* (Downers Grove, IL: InterVarsity Press, 2012) and Sharon Daloz Parks, *Big Questions, Worthy Dreams: Mentoring Emerging Adults in Their Search for Meaning, Purpose, and Faith Revised, 10th Anniversary Edition* (San Francisco, CA: Jossey-Bass, 2011).

21. "Moana (2016)," IMDb, n.d., accessed April 17, 2017, <http://www.imdb.com/title/tt3521164/>.

22. Frank Newport and Brandon Busteed, "Americans Still See College Education as Very Important," Gallup, n.d., accessed April 17, 2017, <http://www.gallup.com/poll/166490/americans-college-education-important.aspx>.

The defining characteristics of the American Dream have morphed from pioneering into educational degrees. According to the U.S. Department of Education's "The Condition of Education 2016,"

For young adults ages 25–34 who worked full time, year round, higher educational attainment was associated with higher median earnings; this pattern was consistent from 2000 through 2014. For example, in 2014 the median earnings of young adults with a bachelor's degree (\$49,900) were 66 percent higher than the median earnings of young adult high school completers (\$30,000). The median earnings of young adult high school completers were 20 percent higher than the median earnings of those without a high school credential (\$25,000). In addition, median earnings of young adults with a master's or higher degree were \$59,100 in 2014, some 18 percent higher than the median earnings of young adults with a bachelor's degree. This pattern of higher earnings associated with higher levels of educational attainment also held for both male and female young adults as well as for White, Black, Hispanic, and Asian young adults.²³

In the Pew Research Center's Report entitled "The State of American Jobs: How the shifting economic landscape is reshaping work and society and affecting the way people think about the skills and training they need to get ahead," one finds shifts in the main purpose of and the value of the college education:

Half of Americans say that the main purpose of college should be to teach specific skills and knowledge that can be used in the workplace, while 35% think its main purpose should be to help students grow and develop personally and intellectually and 13% volunteer that these objectives are equally important . . .

Two-thirds of Americans (67%) think that a traditional four-year degree prepares students for a well-paying job in today's economy at least somewhat well, but just 16% think it prepares them very well, and 29% think it does not prepare them well. A somewhat smaller share of Americans (58%) think that a two-year community college degree prepares students for a well-paying job either very (12%) or somewhat (46%) well, while 38% think that these programs do not prepare students well.²⁴

One may interpret this refocusing of education as stemming from Martin Luther's understanding of vocation. In *Work in the Spirit: Toward a Theology of Work*, Miroslav Volf's critique of Luther includes this insight derived from Max Weber's consideration of the Protestant work ethic: "[Luther valued] the fulfillment of duty in worldly affairs as the highest form which

23. U.S. Department of Education, National Center for Education Statistics, "Income of Young Adults," Fast Facts, 2016, accessed April 17, 2017, <https://nces.ed.gov/fastfacts/display.asp?id=77>.

24. Pew Research Center's Social & Demographic Trends Project, "5. The Value of a College Education," Pew Research Center, October 6, 2016, accessed April 17, 2017, <http://www.pewsocialtrends.org/2016/10/06/5-the-value-of-a-college-education/>.

the moral activity of the individual could assume . . . The only way of living acceptably to God was not to surpass worldly morality in monastic asceticism, but solely through the fulfillment of the obligations imposed upon the individual by his position in the world.”²⁵ Today one finds that the familial and educational pressures to “climb the ladder” continue to mount. Furthermore, the answers are not simple. Education beyond high school or at the best match of an undergraduate institution does not necessarily equal a sense of satisfaction. Furthermore, studies such as “What's It Worth?: The Economic Value of College Majors” by Anthony P. Carnevale, Jeff Strohl, and Michelle Melton highlight variation in salary based on gender, ethnicity, and field of study.²⁶

Regarding job satisfaction, in *Life in College Matters for Life After College* Julie Ray and Stephanie Kafka summarize the findings of a Gallup and Purdue University survey. In short, “future worker engagement and well-being . . . may lie in what students are doing in college and how they are experiencing it.”²⁷ Ray and Kafka argue that few students have a life in college that matters for life after college. Among the “10 Discoveries About U.S. College Grads,” Gallup’s Sean Seymour and Alyssa Brown highlight that student debt is “linked to worse health and less wealth.”²⁸ The research shows that post 1990 American college graduates “who took on \$50,000 or more in student loan debt, are less likely than their fellow graduates who did not borrow for college to be thriving in four of five elements of well-being: purpose, financial, community and physical.”²⁹ According to the Employment Projections of the U.S. Bureau of Labor Statistics, Professional Degrees outpace earning in all other degrees including the Master's Degree and the

25. Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wipf & Stock Pub., 1991), 106.

26. Anthony P. Carnevale, Jeff Strohl, and Michelle Melton, “What's It Worth?: The Economic Value of College Majors,” Center on Education and the Workforce at Georgetown, May 24, 2011, accessed April 17, 2017, <https://cew.georgetown.edu/cew-reports/whats-it-worth-the-economic-value-of-college-majors/>.

27. Julie Ray and Stephanie Kafka, “Life in College Matters for Life After College,” Gallup, May 6, 2014, accessed April 17, 2017, <http://www.gallup.com/poll/168848/life-college-matters-life-college.aspx>.

28. Sean Seymour and Alyssa Brown, “10 Discoveries About U.S. College Grads,” Gallup, January 13, 2015, accessed April 17, 2017, <http://www.gallup.com/opinion/gallup/180395/discoveries-college-grads-2014.aspx>.

29. Seymour and Brown, “10 Discoveries About U.S. College Grads,” <http://www.gallup.com/opinion/gallup/180395/discoveries-college-grads-2014.aspx>.

Doctoral Degree.³⁰ As such professional degrees are at the top of the American Dream, with a number of online resources to help the student access the value of one's field (or potential direction) of study.³¹

The pursuit of success through busyness has been imparted by the previous generations, in some manner inspired by what Weber termed the Protestant work ethic. In addition to the parents, many teachers, coaches, administrators, etc., live their lives out through the next generation. It is an identity crisis of calling and at a basic level of being human without the ability to make decisions through the lens of the "Big Picture." How will millennials navigate "total work" societal structures which many times lack an articulation of the purpose of a given task in a larger context and community? They will face quite a challenge. According to Gallup's report on "How Millennials Want to Work and Live":

1. Millennials don't just work for a paycheck—they want a purpose . . .
2. Millennials are not pursuing job satisfaction—they are pursuing development . . .
3. Millennials don't want bosses—they want coaches.
4. Millennials don't want annual reviews—they want ongoing conversations . . .
5. Millennials don't want to fix their weaknesses—they want to develop their strengths.
6. It's not just my job—it's my life.³²

To pull the threads together, if millennials stand firm and resist "climbing the ladder," then larger societal structures will not be maintained. The results of a new story and sense of meaning will become more evident as the older generations decrease in power due to the aging process (and passing away). But as will be explored later, a renewed proper sense of calling can

30. U.S. Department of Labor, "Earnings and Unemployment Rates by Educational Attainment," U.S. Bureau of Labor Statistics, n.d., accessed April 17, 2017, <https://www.bls.gov/opub/ted/2015/median-weekly-earnings-by-education-gender-race-and-ethnicity-in-2014.htm>.

31. U.S. Department of Labor, "Home: Occupational Outlook Handbook," U.S. Bureau of Labor Statistics, December 17, 2015, accessed April 22, 2017, <https://www.bls.gov/ooh/home.htm>. Note: Online resources include Study.com's "Undergraduate Degree vs. Graduate Degree: Income and Salary Comparison" (accessed April 22, 2017, http://study.com/articles/Undergraduate_Degree_vs_Graduate_Degree_Income_and_Salary_Comparison.html) and PayScale Inc.'s "College Salary Report 2016-2017" (accessed April 22, 2017, <http://www.payscale.com/college-salary-report>).

32. Jim Clifton, "Millennials: How They Live and Work," Gallup, May 11, 2016, accessed April 17, 2017, <http://www.gallup.com/opinion/chairman/191426/millennials-live-work.aspx>.

not only restart the conversation about next steps instead of obligations, but also lead to a better envisioning of the American Dream and engagement with work.

Socio/Cultural Focal Point: The Church

For those raised as part of the Body of Christ, there is a complicated perspective on the relationship between academic study and faith. Although the theological concerns will be raised in Chapter Two, it is important to note that youth groups tend to offer invitational gatherings seeking to draw youth closer to Christ. Many times, these are entertainment driven with a desire for commitments to Christ without development beyond conversion and some pietistic practices. Furthermore, few find a model of faith and vocation as part of the priesthood of all believers offered by their parents or other adults in their local congregation. As a result, youth lack vocational development at home and at church.

A general overview of issues affecting youth ministry provides a wider context for discussing how emerging scholars experience a theology of calling. In *Family-Based Youth Ministry*, Mark DeVries critiques the “artificial intimacy” of entertainment, attraction centered youth ministry programs.³³ They cast the vision of the Christian life as a party. By doing such real relationships, life, and impact are lost. When sought, safe and real relationships are not easily found. According to Chap Clark in *Hurt 2.0: Inside the World of Today's Teenagers*, the postmodern family faces unique challenges. The emotional needs of the parents, disengaged from extended family, are so high that children must make their own way. Many witness the deemphasis of the value of marriage on the inside and lack “relationships with adults as friends and mentors.”³⁴

33. Mark DeVries, *Family-Based Youth Ministry* (Downers Grove, IL: InterVarsity Press, 2004), 151.

34. Chap Clark, *Hurt 2.0: Inside the World of Today's Teenagers* (Grand Rapids, MI: Baker Publishing Group, 2011), 34-35.

In *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, Christian Smith and Melinda Lundquist Denton insightfully point out the exodus of faith among emerging adults as a following of the parents' true values:

We think that the best general rule of thumb that parents might use to reckon their children's most likely religious outcomes is this: 'We'll get what we are.' By normal processes of socialization, and unless other significant forces intervene, more than what parents might *say* they *want* as religious outcomes in their children, most parents most likely will end up getting religiously of their children what they themselves *are*.³⁵

As part of the larger American adult population, Smith and Denton propose Moralistic Therapeutic Deism (MTD) to be the de facto theological perspective present among the parents. The five fundamentals of MTD are:

1. A God exists who created and orders the world and watches over human life on earth.
2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.
3. The central goal of life is to be happy and to feel good about oneself.
4. God does not need to be particularly involved in one's life except when God is needed to resolve a problem.
5. Good people go to heaven when they die.³⁶

In *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*, Christian Smith and Patricia Snell argue, "MTD is still alive and well among 18- to 23-year-old American youth," but with increased variety due to "a lot more real-life experience."³⁷ Although MTD satisfies some, for others it is "too thin or weak to deal with life's challenges" and/or the distancing from parents changes their relationship with the religious perspective of their home.³⁸

In *Is it a Lost Cause? Having the Heart of God for the Church's Children*, Marva Dawn laments the lack of authorities for character formation in the postmodern world. Today children

lack the basic resources of principled disposition to know how to find joy in what is beautiful, to have compassion for those who suffer, to develop goals for their work and lives. Distorted by the entertainment mentality of their parents, juveniles have little desire to learn, insufficient conscience calling them to civility and propriety, hardly any sense of

35. Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York, NY: Oxford University Press, 2005), 57, emphasis in original.

36. Smith with Denton, *Soul Searching*, 162-163.

37. Christian Smith with Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (New York, NY: Oxford University Press, 2009), 155.

38. Christian Smith with Patricia Snell, *Souls in Transition*, 155-156.

meaning and purpose in life, no belief that there is any truth except for what they create for themselves.³⁹

Churches must find a way to creatively engage changing societal structures which press against the time and value of Sunday morning structures. If the children of the church are not engaged by the love of God through the people of God on the high school level, they will disengage as young adults when they have more control of their schedule and way of life. According to David Kinnaman in *You Lost Me: Why Young Christians are Leaving the Church . . . and Rethinking Faith*,

The research confirmed what we had already been piecing together from other data: 59 percent of young people with a Christian background report that they had or have 'dropped out of attending church, after going regularly.' A majority (57 percent) say they are less active today compared to when they were age fifteen. Nearly two-fifths (38 percent) say they have gone through a period when they significantly doubted their faith. Another one-third (32 percent) describe a period when they felt like rejecting their parents' faith."⁴⁰

With a brief review of the wider context of ministry to young adults in the background, how does the contemporary church impart knowledge about calling and vocation to young adults? Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream comment in *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age*: "Unfortunately, we find that the Christian communities in which students grow up often tend to emphasize the value of only a specific set of redemptive tasks (usually being a pastor or missionary) while failing to teach about the importance of what it means to be made in God's image and how to bear that image in the multiple arenas of creation."⁴¹ Reflecting upon their journey in the Church, they

39. Marva Dawn, *Is it a Lost Cause? Having the Heart of God for the Church's Children* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1997), 27.

40. David Kinnaman, *You Lost Me: Why Young Christians are Leaving the Church . . . and Rethinking Faith* (Grand Rapids, MI: Baker Publishing Group, 2011), 23.

41. Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age* (Downers Grove, IL: InterVarsity Press, 2017), 250.

“recall few teachings that helped place the full range of vocations for which college prepares students within the context of a theological story and perspective.”⁴² Why?

Part of what many churches—and many universities—fail to convey is a theology in which work as worship makes sense. The great commission and the mandate to make disciples is understood narrowly as making Christian converts and teaching them various practices related to personal Christian piety. Much less emphasis is placed on discipling individuals in more complex creative endeavors such as what it means to be a Christian artist, writer, musician, engineer, chemist, and more. The result is that these other callings appear second-rate.⁴³

This will receive focused attention in Chapter Three’s consideration of William C. Placher’s *Callings: Twenty Centuries of Christian Wisdom About Vocation*⁴⁴ (and related pieces). At this point, it is important to emphasize with Glanzer, et al.,

Our current post-Christian setting allows theologians to cast off the restraints required to be a respectable professional disciple according to some deformed cultural standard and can encourage theologians to be free to do other more important tasks, such as helping the contemporary church, Christian university, and different disciplinary practitioners love and worship God.⁴⁵

This calls for a relational, incarnational theology. Such a theology gives attention to today’s cultural movements, casts vision for next steps, and offers hope to those not only created in the image of God, but also centered upon Christ amid MTD and secularism.⁴⁶

Socio/Cultural Focal Point: Campus Ministry

What is the purpose of campus ministry for students at “secular U”? For some undergraduates, campus ministry is an extension of youth ministry, drawing upon denominational or parachurch resourcing. Others find it a place to rest in Moralistic Therapeutic Deism (MTD) or

42. Glanzer, et al., *Restoring the Soul of the University*, 250.

43. Glanzer, et al., *Restoring the Soul of the University*, 250.

44. William C. Placher, ed., *Callings: Twenty Centuries of Christian Wisdom About Vocation* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005).

45. Placher, ed., *Callings*, 229.

46. In her first note in *Is Reality Secular? Testing the Assumptions of Four Global Worldviews* (Downers Grove, IL: InterVarsity Press, 2014, 269), Mary Poplin offers this definition: “Secular, secularism means not connected with religious or spiritual matters, the worldly rather than the spiritual, the worldly as opposed to the church; <http://oxforddictionaries.com/definition/english/secular>.”

visit when MTD reaches its limits when facing the challenges of the academic journey. Malik argues for the importance of Christian engagement of higher education,

Can anything be more important (except Jesus Christ and his church) than the fact that our children spend between fifteen and twenty years of the most formative period of their lives either directly or indirectly under the formal influence of the university, and they and we spend the whole of our lives under its informal influence? For where in the texture of modern civilization is the university absent? The problem then, in its plenitude, is not to be raised, let alone resolved, by the writing of an essay or the delivering of a couple of lectures. What is at stake is not only the mind and spirit and character of our children, not only our own mind and spirit and character, but because of this fact, the entire fate of Western civilization and therewith the fate of the world. Nothing less than this is raised by the problem of the “Christian” critique of the university.⁴⁷

The changes in the American college student population over the past several decades have had significant impact on college student ministry. In the United States, most contemporary college student ministries were founded in the common culture of the mid- to late-twentieth century with priority on evangelism and discipleship at Division I research institutions, state university systems, and liberal arts colleges. No doubt Cru (formerly Campus Crusade for Christ) created an evangelistic brand with Bill Bright and Josh McDowell. InterVarsity came to be known for discipleship publishing (i.e., InterVarsity Press), Urbana Student Missions Conference, Willow Creek style witnessing communities, and more recently employing the “Five Thresholds of Postmodernism” to “Break the Holy Huddle”⁴⁸ in the milieu of the campus challenge.⁴⁹

But the growth of community colleges, for-profit institutions, graduate school education, online technology, “minority populations” (women, American ethnicities beyond “white,” and international students), job anxiety, etc., have transformed the context. Regarding the numbers, the U.S. Department of Education’s Institute of Education Sciences reports enrollment trends of

47. Malik, *A Christian Critique of the University*, 110.

48. Don Everts and Doug Schaupp offer the “Five Thresholds of Postmodernism” in *I Once Was Lost: What Postmodern Skeptics Taught Us About Their Path to Jesus* (Downers Grove, IL: InterVarsity Press, 2008). The five thresholds are 1) trusting a Christian, 2) becoming curious, 3) opening up to change, 4) seeking after God, and 5) entering the kingdom. “I Once Was Lost” (InterVarsity Press, n.d., accessed January 25, 2019, <https://www.ivpress.com/i-once-was-lost>) links to resources applying the five thresholds. A model for employing the thresholds to build a “conversation community” can be found in *Breaking the Huddle: How Your Community Can Grow Its Witness* by Don Everts, Doug Schaupp, and Val Gordon (Downers Grove, IL: InterVarsity Press, 2016).

49. InterVarsity Christian Fellowship/USA, “Campus Access Concerns,” n.d., accessed May 3, 2017, <https://intervarsity.org/page/campus-access-concerns>.

both undergraduate and postbaccalaureate levels.⁵⁰ Undergraduate enrollment increased dramatically between 1970 and 1983, when it reached 10.8 million. It dipped slightly in the mid-80s before rising to 17.7 million in 2012. As noted above, postbaccalaureate enrollment also increased significantly over the past several decades.

In response to the growing diversity in higher education, one finds a proliferation of niche college student ministries. In InterVarsity Christian Fellowship/USA, all the students on a given campus are no longer directed toward one gathering. On larger campuses one will encounter not only an undergraduate student fellowship and a graduate student fellowship, but also staff/ministries for specific ethnicities (e.g., Asian, Black, Latino, Native American), international students, and other focused populations (e.g., Arts, Athletics, Greek system, Nurses).

Within InterVarsity Christian Fellowship/USA's Graduate and Faculty Ministries (GFM), the primary work of Graduate Christian Fellowships and Faculty Christian Fellowships are complemented by Black Scholars and Professionals (BSAP), the Emerging Scholars Network (ESN), Healthcare Ministries (in partnership with the Christian Medical and Dental Associations), International Student Ministry (ISM), Law School Ministry (in partnership with the Christian Legal Society), MBA Ministry, and Women in the Academy & Professions (WAP). Although the ESN and WAP focus on online communication, members of their networks at times connect at special events, especially conferences hosted by the wider movement (e.g., Urbana Student Missions Conference) and partner ministries (e.g., American Scientific Affiliation). In addition to InterVarsity Christian Fellowship/USA and Cru, a variety of denominational, partner-based (e.g., Coalition for Christian Outreach/CCO), Christian study center, and event (Veritas Forum) ministries flourish.

50. U.S. Department of Education, Institute of Education Sciences' National Center for Education Statistics, "Enrollment," Fast Facts, n.d., accessed March 26, 2016, <http://nces.ed.gov/fastfacts/display.asp?id=98>. Note: Source for statistics in this paragraph.

But what is the primary purpose of student ministry? The author will consider this question through the lens of the Evangelical student ministry in which he serves, i.e., InterVarsity Christian Fellowship/USA. The vision of InterVarsity Christian Fellowship/USA, founded in 1941, is "To see students and faculty transformed. Campuses renewed. World changers developed." The mission of InterVarsity Christian Fellowship/USA is "To establish and advance at colleges and universities witnessing communities that follow Jesus." The technique of modern evangelicalism understands the value of a student as a convert and/or a member of a dynamic, invitational student ministry.

According to Keith and Gladys Hunt in *For Christ and the University: The Story of InterVarsity Christian Fellowship of the U.S.A./1940-1990*, Stacy Woods founded InterVarsity Christian Fellowship/USA with a passion for the campus as a mission field:

[Woods and Charles Troutman] took the university seriously. It was not a fishing pond where staff would be sent to catch fish. It was a society that God wanted to invade. InterVarsity was to be integral to campus life because of its student witness and thus influence the university with the message of God. Men and women must confront their classmates, professors and, indeed, the system itself with the glorious gospel of our God.⁵¹

Several of the campus ministry's presidents brought academic experience to their leadership. During his term (1964 - 1981), John W. Alexander (1918 - 2002), a tenured professor and chairman of the department of Geography at the University of Wisconsin-Madison, wrote "Education: A Christian View."⁵² He began with a challenge to be concerned for education due to Jesus' call to love God with one's mind (Mark 12:30) and pressed into the "educating the total person to the glory of Christ Jesus." As evidenced by InterVarsity Christian Fellowship/USA's "Campus Opportunities" and "Standard Position Description for Campus Ministry," the staff and the organization function with more to student ministry than conversion, gathering, traditional

51. Keith and Gladys Hunt, *For Christ and the University: The Story of InterVarsity Christian Fellowship of the U.S.A./1940-1990* (Downers Grove, IL: 1991), 80.

52. John W. Alexander, "Education: A Christian View," paper included in Staff Handbook, InterVarsity Christian Fellowship/USA, 1971. Note: A consideration of and a copy of the publication is found in Moran M. Pope III, "The Emerging Scholars Network: A Focused Ministry of InterVarsity Christian Fellowship/USA's Graduate and Faculty Ministry" (master's essay, Regent College, 2010).

discipleship, and leadership development,⁵³ but where do they go for vision and resourcing when engaging higher education?

One may expand the perspective from “student” to “campus” ministry, i.e., to include faculty, administration, aspects of student life, and engagement with the larger campus in partnership with other ministries or Christian professional organizations. Vinoth Ramachandra, International Fellowship of Evangelical Students (IFES) Secretary for Dialogue and Social Engagement, advocates a dialogical approach to campus ministry.⁵⁴ Ramachandra’s model assumes that the students and faculty receive the foundation of and support for their understanding of calling from their local assembly/congregation. They bring their understanding of calling from the local assembly to the table as they engage the campus. Related, Terence C. Halliday, a specialist in globalization and law and a volunteer with IFES, offers in *Engaging the whole university for Christ* a campus conversation model.⁵⁵ Halliday emphasizes relationship and community building over debate.

In many ways, American collegiate student ministry is framed around the gathering model of American youth ministry, i.e., reaching out to as large a population as possible with success framed by numbers of participants and reported conversions/transformations. In InterVarsity Christian Fellowship/USA, the exploration of calling in relationship to higher education is informed by the groundwork laid by youth ministries. It comes to the forefront in the graduate school discernment process, in which the undergraduate ministries are largely unprepared to engage. Undergraduate student ministry, with its emphasis on building/advancing

53. InterVarsity Christian Fellowship/USA, “Campus Opportunities,” n.d., accessed February 26, 2019, <https://intervarsity.org/jobs/general-campus>. InterVarsity Christian Fellowship/USA, “Standard Position Description,” n.d., accessed February 26, 2019, https://intervarsity.org/sites/default/files/csm_pd_final_.pdf.

54. For an exploration of Vinoth Ramachandra’s position visit posts tagged “Vinoth Ramachandra” on the Emerging Scholars Network Blog, accessed November 5, 2018, <http://blog.emergingscholars.org/tag/vinoth-ramachandra/>.

55. Tom Grosh IV, “Engaging the Whole University for Christ,” Emerging Scholars Network Blog, June 13, 2014, accessed April 2, 2016, <http://blog.emergingscholars.org/2014/06/engaging-the-whole-university-for-christ/>.

the fellowship, is not equipping its members to view their secondary vocations as students “missionally” in an incarnational manner.

InterVarsity Christian Fellowship/USA Graduate Christian Fellowships and their staff have felt the press of the gathering model. As such, they wrestle with similar vocational questions as students move from masters to dissertation or depart from the campus community, e.g., after a masters degree, a Ph.D., postdoctoral study/research, and/or a teaching position of some form. No matter the situation, a thorough understanding of station in life prepares one for next steps as an individual who engages in and supports the larger learning community. Followers of Christ who serve in the academy as faculty are a vital part not only of this continuing conversation⁵⁶, but also in active ministry. S. Joshua Swamidass, professor in the Laboratory and Genomic Medicine Division at Washington University in St. Louis, serves as an excellent role model. He presented on “Graduate School for God’s Global Mission” at Urbana Student Missions Conference 2012 and “Why Should a Missional Student Ever Consider Gradschool?” at Urbana 2015.⁵⁷ Swamidass addressed “Faithful Witness in a Scientific World” at Urbana 2018.⁵⁸

The Grace and Mercy Foundation awarded a grant to strengthen InterVarsity Christian Fellowship/USA’s Graduate and Faculty Ministries (GFM) in their work to shape vocational stewards who will integrate their faith and their work as they move out from graduate school into the marketplace and other cultural spheres. One of GFM’s core commitments on campus is the

56. ESN’s conversation is very much influenced by Peter Felten, H-Dirksen L. Bauman, Aaron Kheriaty, and Edward Taylor’s *Transformative Conversations: A Guide to Mentoring Communities Among Colleagues in Higher Education* (San Francisco, CA: Jossey-Bass, 2013) and Charles Malik’s *A Christian Critique of the University*.

57. J. Nathan Matias, “Gradschool for God’s Global Mission: S. Joshua Swamidass,” Emerging Scholars Blog, December 31, 2012, accessed March 28, 2017, <http://blog.emergingscholars.org/2012/12/gradschool-for-gods-global-mission-s-josh-swamidass/>. Vivian Chen, “Why Should a Missional Student Ever Consider Gradschool?” Emerging Scholars Blog, December 31, 2015, accessed March 28, 2017, <http://blog.emergingscholars.org/2015/12/why-should-a-missional-student-ever-consider-gradschool/>. “Appendix B: Case Study: S. Joshua Swamidass” offers a brief summary of his journey.

58. Joshua Swamidass, “Faithful Witness in a Scientific World,” Urbana Student Missions Conference, accessed February 9, 2019, <https://urbana.org/seminar/faithful-witness-scientific-world>.

“integration of faith, learning, and practice.” In the grant application, GFM stated:

This core commitment encompasses both discipleship of the mind and vocational stewardship. We want everyone involved in our ministry to “think Christianly” (which includes a robust theology of faith and work) and to “live holistically” (which entails a deep commitment to doing all of our work to the glory of God and for the common good).

Every year we celebrate between 500 and 600 graduate students finishing their programs (544 in 2015-16), whether one-year professional degrees or seven-year PhDs. These talented and accomplished men and women represent the fruit of our work. We invest in them so that they will go on to be the salt and light and yeast of God’s kingdom within the marketplace and other cultural spheres in our county and across the world, a faithful and transforming presence.⁵⁹

Internationally, Vinoth Ramachandra received a grant from the John Templeton Foundation for the IFES “to cultivate Christian thought and deepen spiritual and academic life through theological engagement with big questions in the university.”⁶⁰ The “Engaging the University” Project will explore “the concept of ‘thinking Christianly’ in the university and how students, faculty and staff can be equipped to do that effectively.”⁶¹

The project falls into two phases, with the broad and long-term vision to provide accessible resources, cheaply and readily digested, on Christian theology and the major faculties in 21st century higher education. The first phase, which will end in 2018, focuses on the following: ascertaining the demand for content and educational aids; discovering resources and gaps in resources; investigating platforms for maximal accessibility; and stimulating interest within IFES national movements to engage the university. Key outputs will include an extensive survey, consultations with students, faculty and IFES staff, and study guide resources.⁶²

59. “Vocational Stewardship Project (2017-18),” Graduate and Faculty Ministries Staff Resources, n.d., accessed March 24, 2017, <https://gfm.intervarsity.org/resources/staff/vocational-stewardship-project-2017-18>. Internal document. Note: Some of the thesis-project’s research was generated in partnership with this grant.

60. Helena Worrall, “IFES Engage the University Advisory Network,” Message to the author, December 21, 2016. E-mail.

61. Worrall, “IFES Engage the University Advisory Network,” E-mail.

62. Worrall, “IFES Engage the University Advisory Network,” E-mail. The author accepted Vinoth Ramachandra’s recommendation to serve as part of an “advisory network of people around the world to provide consulting expertise and prayer support as the project moves forward.” Due to the timing, this paper does not have a direct partnership with the Templeton grant, but when completed the author will share the thesis-project with Ramachandra for his consideration.

Conclusion

In introducing the problem of “Defining and Discerning Calling as a Follower of Christ on the Academic Journey,” the author engaged four socio/cultural focal points: higher education; perspectives on calling, the American Dream, and work; the Church; and campus ministry. By and large, the contemporary American Church and campus ministry have not given attention to the importance of offering a robust understanding of or approach to more fully develop calling, i.e., general or primary, for the follower of Christ on the current academic journey. The weight of this lack of teaching and mentorship is particularly felt during times of transition and career discernment. As students and scholars wrestle with their calling, will there be a shift to vocational stewardship or the big questions by evangelical campus ministries such InterVarsity Christian Fellowship/USA? In Chapter Two, the author offers Biblical and theological foundations for framing calling for emerging scholars engaged in postbaccalaureate higher education. Attention is given to the Biblical narrative as a framework for understanding calling; human beings created in the image of God; work; and the priesthood of all believers.

CHAPTER TWO

THE BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR FRAMING CALLING FOR EMERGING SCHOLARS ENGAGED IN POSTBACCALAUREATE HIGHER EDUCATION

The Biblical Narrative Frames Calling

How do the people of God individually and corporately navigate higher education in a post-Christian culture? Turning to the Word of God and being shaped by the presence of God in one's daily life is the true, but difficult response. Christian theology guided by the Spirit builds upon and frames the Body of Christ's reading of Scripture. In *A Christian Theology: An Introduction* (2011), Alister McGrath defines Christian theology as "the systematic study of the fundamental ideas of the Christian faith."¹ For elaboration, McGrath offers Karl Rahner's definition of theology, "Theology is the science of faith. It is the conscious and methodical explanation and explication of the divine revelation received and grasped in faith."²

As individuals and members of various Christian communities, those running the race of faith regularly face the concern of engaging in discourse with and about God, creation, and those created in the image of God. A brief survey of books about calling shows the range of recent Christian reflection. Tom Smail begins *Like Father, Like Son: The Trinity Imaged in Our Humanity* with a consideration of the influence of Ludwig Feuerbach's (1814 - 1872) assertion, "Anthropology is the essence of theology."³ Smail unpacks Feuerbach's understanding of the "unmasking of the unreality of religion," Karl Marx's use of Feuerbach's perspective in economics and politics, Sigmund Freud's application of Feuerbach's views to psychological self-

1. Alister McGrath, *A Christian Theology: An Introduction*. 5th ed. (Oxford, UK: Wiley-Blackwell Press, 2011), 102.

2. McGrath, *A Christian Theology*, 102.

3. Tom Smail, *Like Father, Like Son: The Trinity Imaged in Our Humanity* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 5.

understanding, and the despair of resultant postmodern skepticism.⁴ Although “distorted human and cultural self-projection” exists in relationship to religion, so too does God’s divine revelation through the incarnate Son, the Spirit, the Word, the testimony of the people of God, and the creation. To mature is not to join the cultural bandwagon of putting God away as a childhood tale, reducing theology to anthropology, and creating one’s own gods, but instead as those created in the image of God to obediently embrace the call of the Creator through divine revelation.

In *The Complete Book of Everyday Christianity: An A-To-Z Guide to Following Christ in Every Aspect of Life*, R. Paul Stevens insightfully summarizes the biblical use of “Calling/Vocation” by stating,

Call (*qara*) language in the Old Testament is used primarily for the people of God who are summoned to participate in God’s grand purpose for the world. It is a call to salvation, a call to holiness and a call to service. In the New Testament it is the same. The word *call* (*kaleo* and *klesis*) is used for the invitation to salvation through discipleship to Christ, the summons to a holy corporate and personal living and the call to serve. All Christians are called. All are called together. All are called for the totality of everyday life.⁵

The Bible is filled with dramatic calls by God to particular servants who are significant to the outworking of God’s grand purpose (*telos*) for the world: Abram (Gn 12:1-5a), Moses (Ex 3:1-15, 4:10-17), David anointed as King (1 Sm 16:1-13), Isaiah (Is 6:1-8), Jeremiah (Jer 1:4-10), Jesus’ birth foretold to and praised by Mary (Lk 1:26-56), the first disciples (Mt 4:18-22), Nicodemus (Jn 3:1-16), Philip and the Ethiopian Eunuch (Acts 8:26-38), and Saul (Acts 9:1-20).⁶ Samuel’s summoning by God, recorded in 1 Samuel 3, is a dramatic combination of the call (*qara*) to participate in God’s grand purpose for the world and the pronouncement of judgment upon a family (i.e., Eli’s) who have failed to fulfill their priestly call. God called Samuel three

4. Smail, *Like Father, Like Son*, 5-10.

5. R. Paul Stevens, “Calling/Vocation” in *The Complete Book of Everyday Christianity: An A-To-Z Guide to Following Christ in Every Aspect of Life*, eds., Robert Banks and R. Paul Stevens (Downers Grove, IL: InterVarsity Press, 1997), 99. Note: According to the *Expository Dictionary of Bible Words* edited by Stephen D. Renn, other uses for *qara* include “naming” (e.g., Abraham naming his son Isaac in Gn 17:19, Immanuel, i.e., God with us in Is 7:1), to “cry out” (e.g., Jonathan calling after the boy to gather arrows in 1 Sam 20:38), and “to proclaim” (e.g., Aaron proclaiming a holy festivals in Ex 32:5).

6. William C. Placher, ed., *Callings: Twenty Centuries of Christian Wisdom About Vocation* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 11. An adaption from a list offered by Placher.

times. After reporting to Eli three times, Eli realized that the Lord was calling Samuel. The fourth time God called, Samuel responded, “Speak, for your servant hears” (1 Sm 3:11). At the end of the chapter, one reads that the Lord was with Samuel, establishing him as a prophet, and letting “none of his words fall to the ground” (1 Sm 3:20, 19).

Examples of *kaleō* in the New Testament include the naming of Jesus (e.g., Mt 1:21ff, 2:23; Lk 1:31), summoning of disciples (Mt 4:18-22), calling the righteous to repentance (Mt 9:13), the restoration of divine favor upon those called to be his people (Rom 9:25ff), Paul’s reference to God’s “call” of him to be an apostle (1 Cor 15:9-10). *Klēsis* is the word from which “vocation” is derived in 1 Corinthians 7:20. The heavenly or holy calling is referred to in passages such as 2 Peter 1:10-11, “Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities [i.e., faith, virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, love] you will never fall. For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.” According to Renn, additional texts for consideration include Romans 11:29; 1 Corinthians 1:26; Ephesians 1:18, 4:1; Philippians 3:14; 2 Timothy 1:9; and Hebrews 3:1.⁷ Chapter Three: Literature Review focuses upon the plurality of voices in defining calling in relationship to historical theology, systematic theology, and practical theology.

Turning focused attention to how the biblical narrative of creation, fall, and redemption provides a framework for understanding calling, Albert M. Wolters and Michael W. Goheen’s postscript to *Creation Regained* offers a six act “drama”:

- In *act one* God creates the world as his kingdom . . . Human beings are created as God’s image to develop and care for the creation in communion with God (Gen. 1:26-28; 2:15) . . .
- In *act two* the whole of God’s good creation, including all of human life, is contaminated by human rebellion (Gen. 3) . . .
- In *act three* God announces a resolution: He will crush sin and the disastrous effects that were unleashed by Adam and Eve’s rebellion (Gen 3:15). He chooses and forms a special people with the mission to bear his redemptive purpose for the world (Gen. 12:1-3; Ex. 19:3-6) . . .

7. Renn, *Expository Dictionary of Bible Words*, 162.

- In *act four* that promise is kept when Jesus of Nazareth steps onto the stage of history . . .
- The continuing mission of this community [created by Jesus of Nazareth] to witness to the kingdom constitutes *act five* . . .
- [Jesus] returns to complete his work of renewal. This final work of judgment and renewal of the entire creation constitutes the *sixth and final act* of world history.⁸

Wolters and Goheen argue for the value of the biblical story through the lens of worldview,

Worldview articulation can play a mediating role between the gospel and the missionary calling of God’s people. To that end *Creation Regained* is offered to the church to equip her in a world that desperately needs to see and hear the good news that God’s kingdom has come: God is renewing the creation and the whole human life in the work of Jesus Christ by the Spirit.⁹

Creation Regained serves as a wise “guide to life” affirming “grace restores nature.”¹⁰ Discerning one’s calling is not an issue of formula; instead, it emerges as one embraces and lives in an understanding of being called by God in relationship with God. The seed of faith is watered, grows, and flourishes even in the presence of weeds (Mt 13:1-9, 18-30, 36-43). Such a telling of the biblical story provides a lens for and instruction in the eternal value not only of “heavenly callings,” i.e., full-time engagement in the work of the church, but also of “earthly callings.”

Becoming a follower of Christ involves coming to know the One True God, who declared in John 14:6, “I am the way, and the truth, and the life. No one comes to the Father except through me.” In the early church this required commitment, baptism, study, prayer, and staying true to the One revealed through the Word, Spirit, and people of God in all of life. In Acts 17:11, one reads of the Berean Jews being “of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.” According to Acts 17:12 their study resulted in many believing, including “a

8. Albert M. Wolters and Michael W. Goheen, “Postscript: Worldview Between Story and Mission” in *Creation Regained: Biblical Basics for a Reformational Worldview*, 2nd ed. (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 123-124, emphasis in original.

9. Wolters and Michael W. Goheen, “Postscript: Worldview Between Story and Mission”, 143. “Grace restores nature” refers to God being the transforming agent.

10. Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview*, 2nd ed (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 10, 5, 88.

number of prominent Greek women and many Greek men.” After agitation in Berea caused by the Thessalonians, Paul of Tarsus spent time in Athens waiting for Silas and Timothy to join him.

Acts 17:16-17 reports that Paul responded to a city “full of idols” such as Athens not only with “great distress,” but also reasoning “in the synagogue with both Jews and God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there.” The result of this public interaction, which declared the good news about Jesus and the resurrection, was a desire of the scholars to debate and engage Paul further regarding his new ideas on their campus, i.e., the Areopagus. Paul’s consideration of their objects of worship, presentation of the story of the Lord of heaven and earth who does not live in temples built by human hands, and recounting of Jesus’ resurrection of the dead led to some from the “college” to come to faith. Paul, a traveling teacher with the profession of a tentmaker engaged in evangelism followed by the discipleship of young students of the Lord.

Malik emphasizes in his writing: “Jesus Christ exists in himself and he holds the entire world, including the university, in the palm of his hands.”¹¹ From the beginning, Jesus Christ is Lord of the university and Christians are to engage the university through the eyes of our Lord. The theology of the biblical narrative as explored by Wolters and Goheen provides a rationale for Christians to be committed to the university and the specific areas of concentration found in it.

The Biblical Narrative as the Big Picture

The six-act drama offered by Wolters and Michael W. Goheen in the postscript to *Creation Regained* provides a confessional vision (or framework) not only for calling, but also the other Biblical and theological foundations explored in this chapter: the image of God, a theology of work, and the priesthood of all believers. They argue that the focus should be on the Gospel over worldview. The Gospel is a redirection of power, the restorative announcement of

11. Malik, *A Christian Critique of the University* (Waterloo, Ont.: North Waterloo Academic, 1987), 24.

the salvation of creation, comprehensive in scope with Jesus' universal kingship, part of the fulfillment of a long story, and proclaimed by the people of God.¹²

In act one (Gn 1-2), those created by God in the very image of God—i.e., Adam, Eve, and their descendants—receive the calling to obey God, love one-another, and steward the creation in communion with God. As part of the Kingdom of God, those created in the image of God (male and female) serve as viceroys under the law/order of creation established by the Sovereign Lord. The lives and work of those created in the image of God are an offering to God. Human beings are co-workers, priests commissioned for the holy work of developing society and culture through the lens of the law/order of creation and the specific revelation given to them by God (Gn 1:26-30, 2:15-17; Ps 119:105).

In act two those created in the image of God to serve as viceroys succumb to the temptation of the evil one and rebel against their sovereign Lord and Creator (Gn 3). This disobedience leads to a broken relationship, a contamination of the whole of God's good creation (Gn 3:17-19), and a marring of the image of God—including sickness (1 Cor 11:30) and difficulty in childbirth (Gn 3:16). Work, originally an act of worship, becomes a regular challenge to the one seeking to live an obedient life. It becomes apparent that a mediator is required to bridge the relationship between those created in the image of God and God. Although God extends a common (or conserving) grace to the earthly creation for daily life through the law/order of creation, developing society and culture—let alone maintaining its order (Rom 13)—becomes incredibly challenging. Soon violence erupts in the first family, weaving itself into the very development of human culture (Gn 4). The earthly creation groans as if it is in childbirth (Rom 8:22) under the rule of those who fail to acknowledge the clear rule of the sovereign Creator (Rom 1:18-20).

In act three God announces a resolution between God and those created in the image of God through the crushing of the evil one (Gn 3:15). There is a long road ahead for those God

12. Wolters and Michael W. Goheen, "Postscript: Worldview Between Story and Mission", 121-2.

calls to rightly bear his image and will to the fallen world through all their lives, including work according to the Lord's instruction and wisdom (Is 28:23-29, Col 1:9-10, Rom 12). They are to be a blessing and light to the nations (Gn 12:1-3). Although glimpses of a priestly calling exist in Genesis (Gn 14:18-20), a priestly order to mediate relationship with God is not established until the Israelites are in the wilderness (Ex 28-30). The responsibilities of the priests include the task of instructing the people of God in choosing obedience over disobedience to God's law. But throughout the Old Testament one reads of the failure not only of the people of God, but also the priests to follow God's law.

In act four, the Word of God—intimately involved in creation and in sustaining the creation—dramatically enters the earthly creation as a child to bring reconciliation between God and those created in the image of God in all aspects of life (Jn 1:1-18, Lk 4:18-19, Col 1:16-17, Heb 1:2-3, 11:3). Jesus, the incarnate Son of God, is fully man and fully God. He represents the complete image of God as intended in the creation—living and teaching the way, the truth, and life. Jesus is the ultimate priest, sacrificing his life as a servant for the people of God (Phil 2:5-11; Heb 2:17, 9:12). His life, ministry (e.g., teaching, miracles), death and resurrection initiates the cosmic redemption and renewal of the Kingdom of God (Mt 12:28, Lk 17:21, Col 1:20). The evil one will be defeated at Christ's return.

The author and readers of this thesis-project live in act five. During act five, those in the partially restored image of God go forth with the Gospel by the power of the Word and Spirit (Mt 28:18-20, Acts 1:18, Rom 12:2). This fulfills the call of God and is fleshed out through particular vocations expressed in a number of ways including work. All of life is worship prayerfully offered by the priesthood of believers in the ministry of reconciliation who eagerly await Jesus' return (2 Cor 5:11-6:2), in which he will complete his work of judgment and renewal as King over the creation. During this in between time, the kingdom of this world and the Kingdom of God battle (Mt 13:24-30, 36-43), leading many of the godly to suffer (2 Tm 3:12, Jn 15:18-25). But the people of God also have the privilege of seeing and engaging in cultural transformation—

blessing creational structures by pointing them in the proper direction and advancing them for God's purposes.

How will the image of God, work, and the priesthood of believers be present in the new heavens and new earth? We do not know. Todd Billings offers an insightful critique of the popular vocational perspective in which the earthly labors of the people of God will carry over to the new heavens and new earth. Although that may be the case in some manner, the focus of the new heavens and new earth is clearly the worship of the Creator by those created in the image of God. The people of God through the Messiah are temples of the Lord who will assemble for the wedding feast of the Lamb as adopted children of the Father.¹³ The people of God, through their union with the Son of God will truly be restored in the image of God.

Created in the Image of God

On the importance of the doctrine of *imago Dei*, Smail quotes Ray Anderson,

It [the concept of the *imago Dei*] is the foundational concept for understanding the biblical teaching concerning the nature and value of human personhood. In taking up the question of what the *imago Dei* means for human personhood, we address an issue that touches virtually every other tenet of Christian belief. The essential nature of human being is determinative for the understanding of the kind of redemption God has wrought for human beings through his Son, Jesus Christ, who is the true image of God.¹⁴

A biblical consideration of human beings in the image of God is found in the creation (*bara'*) narrative. In the first two chapters of Genesis, the author uses *bara'* in Genesis 1:1, 21, 27; 2:3, 4. References back to the Lord's creation of human beings occur in Genesis 5:1-2, 6:7, and Deuteronomy 4:32. In Genesis 9:6, the blood of a human being is not to be spilled because God made human beings in his image (*tselem*).

According to Genesis 1:26, God created human beings to "have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over

13. J. Todd Billings, "The New View of Heaven Is Too Small," Christianity Today, February 15, 2018, accessed February 2, 2019, <https://www.christianitytoday.com/ct/2018/february-web-only/new-view-of-heaven-too-small-resurrection-hope.html>.

14. Smail, *Like Father, Like Son*, 41.

every creeping thing that creeps on the earth.” “God said to the first human beings, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth’” (Gn 1:28). When God finished the work of creation, he gave (*nathan*) the creation to those created in his image (Gn 2:7, 1:28-31). They were to be fruitful (*parah*) and multiply (*rabah*), ruling/subduing (*kabash/radah*) the creation as the one in whose image they were made. Psalm 8:5-8 serves as a rich complementary passage.

Genesis 3 and the rest of Scripture until the end of the book of Revelation show how human beings sought to create their own image(s) instead of bearing the image of God their creator. The broken image of God led to human violence against self, other human beings, and creation. By God's grace the image of God was recovered in the world by the coming of the Word (*logos*), i.e., the only begotten (*monogenés*) Son of God who was at creation (Jn 1:1-4, 14-18). Jesus, the Son of God, as the perfect image (*eikón*) of God (1 Cor 11:7; 2 Cor 3:18, 4:4-7; Col 1:13-15; Heb 1:3) offered his life for restoration between God and those created in the image of God. The presence of the image of God, although broken, in human beings is significant in the Holy Spirit's transformative work in the life of those who have come to God through Jesus the Savior. Expressing love toward other disciples, as Christ expressed love, enables people to know that one is a disciple of Christ (Jn 13:34-35).

In Ephesians 2:10 (ESV), Paul writes regarding the purpose of the creation (*ktizó*) of human beings: "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."¹⁵ In Revelation 21-22, one reads that in a new heaven and a new earth, the Lord God Almighty will dwell with his people redeemed through the gift of the Lamb of God. The children of God will bear the image of God as they were intended to from the beginning.

15. All Scripture quotations are taken from the *English Standard Version (ESV)* unless otherwise noted, Crossway Bibles, 2001.

Defining the image of God is not simple. One direction would be a functional manner, i.e., the steward of creation, possibly even co-creators (Gn 1:26-30). Another would be a spiritual manner, i.e., God's breathing into one formed out of dust and imparting not only life, but a soul (*nephesh*) (Gn 2:7). Although these are both true, God is much more than these. Human beings were purposefully created by God in the image of God as creatures who reflect God's moral, spiritual, intellectual, and social life. These attributes were to guide their decision making as stewards of creation in conscious, eternal (from birth) personal relationship with God. But this was set back by the fall.

Today the image of God is faint, brought forth in Christ as redeemed human beings who love God (primary), neighbor, and creation. Despite the research striving to prove otherwise, human beings are the only creatures with the tools and possibility to embrace such a way of life. In the New Testament, the image of God is to become like Christ in our love of God and neighbor across all aspects of life (Mt 22:36-40, Lk 28:28-34). Furthermore, each human being is to love their neighbor as their very self. Paul writes in Colossians 3:9-10: "Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator." Philippians 2:6-7 states that Christians are to have the mind of Christ Jesus, "who, though he was in the form (*morphe*) of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form (*morphe*) of a servant (*doulou*), being born in the likeness (*homoiōmati*) of men." The form of the servant in Philippians 2:3-4 includes doing "nothing from selfish ambition or conceit, but in humility count[ing] others more significant than" oneself, not looking only to one's "own interests, but also to the interests of others." Jesus "incarnationally embodied and eschatologically fulfilled" the image of God.¹⁶ Those reconciled to God the Father through God the Son, i.e., the Second/Last Man (or Adam), are guided by the Spirit in lives of culture-making obedience which take a different trajectory than the First Adam (Rom 5:12-19; 1 Cor 15:22, 45, 47). The image of

16. Smail, *Like Father, Like Son*, 66.

God is the integration of knowing and expressing the love of God with the gifts given. This is the light of the Gospel (2 Cor 4:4).

Turning to historical Christian perspectives on the image of God, *Genesis 1-11, Volume 1* of the *Ancient Christian Commentary on Scripture*, edited by Andrew Louth, introduces Genesis 1:26-27,

These verses are perhaps the verses of the Old Testament most commented on by the fathers. The doctrine of man's creation in the image of God is the foundation of patristic anthropology . . . Most of the early Fathers and later Greek fathers take the image according to which man is created to be Christ himself; hence man is an “image of the image” (CLEMENT OF ALEXANDRIA, MARIUS VICTORINUS).¹⁷

In reviewing the material compiled by Louth, Chrysostom (347 - 407) and Gregory of Nyssa (ca. 335 – ca. 395) point out God's triune deliberation over the creation of humans. Several of the patristic writers emphasized the building toward “the greatest” creation. Furthermore, Gregory of Nyssa gave attention to God making “human nature participant in all good” and the “royal nature,” i.e., after the archetype of God. Augustine devotes thought to human beings being made in the triune image of God.¹⁸ The patristic perspective is substantive.

In his *Commentary on Genesis, Volume 1*, John Calvin critiques Augustine's speculation “with excessive refinement, for the purpose of fabricating a Trinity in man,” seeing this perspective as stemming from Aristotle.¹⁹ When considering Genesis 1:26, Calvin equates image and likeness before offering a focused definition, “The chief seat of the Divine image was in his mind and heart, where it was eminent: yet was there no part of him in which some scintillations of it did not shine forth.”²⁰ Calvin could be interpreted as understanding the image of God in

17. Andrew Louth, ed, *Genesis 1-11*, vol. 1 in *Ancient Christian Commentary on Scripture, Old Testament*, ed. Thomas Clark Oden (Downers Grove IL: InterVarsity Press, 2011), 27. ALL CAPS in original.

18. Louth, ed., *Genesis 1-11*, 30. Note: In *It Has Not Yet Appeared What We Shall Be: A Reconsideration of the Imago Dei in Light of Those with Severe Cognitive Disabilities*, George C. Hammond asserts that Augustine in *The Trinity*, Books X and XIV, is the first to understand *imago Dei* as *imago trinitatis* due to the trinity-like intellect, memory, and will (11).

19. John Calvin, *Commentaries on the First Book of Moses Called Genesis, Vol. 1*, trans. John King (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1948), 93.

20. Calvin, *Commentaries on the First Book of Moses Called Genesis*, 94.

human beings 1) before the fall to be “perfection,” and 2) after the fall to be “destroyed.”²¹

Human beings entered “death,” i.e., “alienation from God” leading to a number of consequences.

When considering Genesis 5:1, Calvin emphasizes human beings offered “a living image of the Divine wisdom and justice,” but defected from God.²² In Genesis 5:2, he underscores “the sacred bond of marriage and the inseparable union of husband and the wife . . . first parents denominated as one person.”²³ With respect to Genesis 9:6, the blood of “corrupted” human beings is not to be spilled due to “the end of his original creation.”²⁴ In Christ, human beings see the heart, hands, and feet of God.²⁵ Through the gospel human beings are transformed into the restored image of God (Col 3:10, Eph 4:23). Calvin is representative of the widespread continuing substantive view of the image of God through the Reformation.²⁶

In *It Has Not Yet Appeared What We Shall Be: A Reconsideration of the Imago Dei in Light of Those with Severe Cognitive Disabilities*, George C. Hammond emphasizes the significant impact of Karl Barth on modern discussions of the image of God. Hammond summarizes Barth’s understanding of the essence of image of God, “to be human is to be human-in-relationship, and to be human in relationship” stood in stark contrast to the growing emphasis on the *image of God* in the intellect (and for that matter “in any ‘part’ of man”).²⁷ “Barth was the wellspring of the *relational* understanding of the image of God . . . ‘I-Thou’ relationship of confrontation . . . [which] exists in the Godhead.”²⁸ Hammond’s much needed dissertation, written in response to wrestling with his daughter Rebecca’s cognitive disability, asserts,

Connecting all the data points in Scripture, we conclude that from the moment of conception human beings are constituted as “living souls” and are thus *imago Dei*.

21. Calvin, *Commentaries on the First Book of Moses Called Genesis*, 94-95.

22. Calvin, *Commentaries on the First Book of Moses Called Genesis*, 228.

23. Calvin, *Commentaries on the First Book of Moses Called Genesis*, 228.

24. Calvin, *Commentaries on the First Book of Moses Called Genesis*, 296.

25. Calvin, *Commentaries on the First Book of Moses Called Genesis*, 64.

26. In *It Has Not Yet Appeared What We Shall Be*, Hammond notes that Luther asserts an ethical substantive view (15) and Ulrich Zwingli asserted the image of God being a “desire for justice” (17).

27. George C. Hammond, *It Has Not Yet Appeared What We Shall Be: A Reconsideration of the Imago Dei in Light of Those with Severe Cognitive Disabilities* (Phillipsburg, NJ: P&R Publishing Company, 2017), 52, 21.

28. Hammond, *It Has Not Yet Appeared What We Shall Be*, emphasis in original, 21.

Whatever distortions of body or soul take place in their development *in utero* or *ex utero*, they are still the image of God. Because of sin in the world, all people bear distortions, some more notable and visible than others; but all are no less the image of God despite the distortions. *Imago Dei* is simply what man *qua* man is constituted.²⁹

With the loss of my first child, Elise Faith, at 23 weeks and the challenges faced by my fourth child, Eden Linnae, due to a brain bleed in her brain stem at an early age, the author of this thesis-project had come to a similar perspective before reading Hammond. Yes, “because man-the-image-of-God is predicated upon the creative purpose and action of God, human beings, regardless of how broken in body or soul, cannot be anything other than *imago Dei*.³⁰

In *Psalms, Volume 1* of the *NIV Application Commentary Series*, Gerald H. Wilson gives attention to the Ancient Near Eastern (ANE) use of images (*tselem*) and likenesses of the king throughout their domain to remind people of their reign and authority. This had similar ANE application to statues of gods and goddesses. In the contemporary context, the image of God is “borne by his people. Together humans are to represent and make known to the created order what God is like (cf. Matt 18:20). And by humanity God’s divine authority is to be extended to the rest of creation.”³¹ When created, human beings were the crown of the creation without deference to a particular human king. Their obedience was to be to God alone, with whom they had a dynamic personal relationship. From this position they were in harmony with the creation under their care (Gn 1:28-31, 2:19-20).

Smail emphasizes not only that the authority of human beings over creation has been distorted by the fall, but also that the brokenness of one’s “attitude to God will be manifested in what goes wrong in our dealings with one another and with the created order over which we were set.”³² Following the tempter, Adam and Eve chose to make themselves god(s) and truth about

29. Hammond, *It Has Not Yet Appeared What We Shall Be*, emphasis in original, 197.

30. Hammond, *It Has Not Yet Appeared What We Shall Be*, 214.

31. Gerald H. Wilson. *Psalms*, vol. 1, in *The NIV Application Commentary* (Grand Rapids, MI: Zondervan House, 2002), 213.

32. Smail, *Like Father, Like Son*, 43.

God has been exchanged for a lie with worship of the creature rather than the Creator extending across history (Rom 1:25).

The concept of human beings understood as spiritual beings imprisoned in bodies, referred to as “Plato’s cave,” comes from Greek philosophy, not the Judeo-Christian tradition. In *Reformed Dogmatics: God and Creation*, Herman Bavinck underscores that the body is an important aspect of the created human being:

It is of the essence of humanity to be corporeal and sentient. Hence, man’s body is first . . . formed from the dust of the earth and then the breath of life is breathed into him. He is called “Adam” after the ground from which he is formed . . . The body is not a prison, but a marvelous piece of art from the hand of God Almighty, and just as constitutive for the essence of humanity as the soul (Job 10:8-12; Ps. 8; 139:13-17; Eccles. 12:2-7; Is 64:8). It is our earthly dwelling (2 Cor. 5:1), our organ or instrument of service, our apparatus (1 Cor. 12:18-26; 2 Cor. 4:7; 1 Thess. 4:4); and the “members” of the body are the weapons with which we fight in the cause of righteousness or unrighteousness (Rom. 6:13).³³

Nonetheless, the image of God is stronger than the fall and cannot be lost. As a matter of fact, in Genesis 9:6 the prohibition of murder in God’s post-flood covenant with Noah is humankind being made in the image of God.

Darrell Cosden’s *A Theology of Work: Work and the New Creation* draws from Millard Erickson’s *Christian Theology* to compare the substantive, the functional, and the relational views of the image (or likeness) of God.³⁴ Substantive views emphasize “essential characteristics, qualities, or faculties within a person which either in themselves correspond to God, or which constitute that person as in the image of God . . . they adopt and are dependent upon a substance approach to metaphysics, or being.”³⁵ Functional views focus on “God’s call upon humanity to specific activity . . . to dominion or the stewardship of creation (human work), and often flowing from this is the call to develop culture.”³⁶ Relational views underscore “a corporate understanding

33. Kelly M. Kapic, *Embodying Hope: A Theological Meditation on Pain and Suffering* (Downers Grove, IL: InterVarsity Press, 2017), 47. Quoted from Herman Bavinck, *Reformed Dogmatics: God and Creation*, ed. John Bolt, trans. John Vriend (Grand Rapids: Baker Academic, 2004), 2:559.

34. Darrell Cosden, *A Theology of Work: Work and the New Creation* (Waynesboro, GA: Paternoster Press, 2004), 102-112.

35. Cosden, *A Theology of Work*, 103.

36. Cosden, *A Theology of Work*, 106.

of being,” i.e., “being-with others.”³⁷ Cosden helpfully points out that loose definitions, such as he uses, enable the views to share elements with one-another.³⁸ Although many emphasize a particular perspective, elements of all of the perspectives are necessary for completeness.

Despite the radical individualism of the West, human beings long for relationship not only with other human beings, but also with a “higher power.” This is pursued through many forms of spirituality. Smail, a modern proponent of *imago trinitatis* influenced by Barth, argues God’s rescue of human beings “from the distorting influences of our own self-projection which ruin[s] our relationship with God” occurs through revelation and reconciliation.³⁹ The follower of Christ turns from self-centeredness to God-centeredness. The Christ is God himself fulfilling the role of being the God-centered man, the Son in proper relationship to and reflecting the Father. By the Holy Spirit, those in Christ grow deeper in the intended direction of the image/likeness of God. As Charles Sherlock states, “Christians not only look to Jesus for teaching about God, but acknowledge him to be their Lord, as God come to live with us (I Cor. 12:1-3; Jn. 1:1-18).”⁴⁰

How do those in the process of transformation love their neighbor in the context of higher education? Can the people of God by the grace of God in some manner restore the lost image of God through their work in higher education,⁴¹ even secular higher education? How do Christians come to understand “God has already imaged himself fully and perfectly in a human life” in Jesus Christ?⁴² The Christian tenet that human beings (*adam*) are made in the image (*tselem*) of God is a key theological paradigm for understanding vocation in the university. Submission to the Lordship of Christ frames not only how human beings are to use their gifts and skills, but also the benefit of the structures themselves. Charles Malik states regarding Jesus Christ,

37. Cosden, *A Theology of Work*, 112.

38. Cosden, *A Theology of Work*, 102-103.

39. Smail, *Like Father, Like Son*, 34.

40. Charles Sherlock, *The Doctrine of Humanity* (Downers Grove, IL: InterVarsity Press, 1996), 18.

41. Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age* (Downers Grove, IL: InterVarsity Press, 2017), 133.

42. Tom Smail, *Like Father, Like Son*, 110.

If Jesus Christ is, as he himself says and as the Christian believes, “the way, the truth, and the life”; if he is, as Saint John affirms and as the Christian believes, the Eternal Logos; if in Christ, as Saint Paul affirms and as the Christian believes, “dwelleth all the fullness of the Godhead bodily” and in him “are hid all the treasures of wisdom and knowledge”; and if Jesus Christ is, as the author of the Epistle to the Hebrew declares and as Christians believe, “the brightness of God’s glory, and the express image of his person”; then all truth, governed, as it must need be, by the Eternal Logos, is sacred, and no truth, whatever be its content or order, falls outside his province. The only question is to guard against the confusion of the order of truth, namely, the disorder and falsehood which results from making the secondary primary and the primary secondary, the original derivative and the derivative original . . . A Christian can only bless and rejoice in all truth, provided each truth is put in its rightful place.⁴³

In “Jesus the Logician” and “Who Is Your Teacher?”, American philosopher Dallas Willard (1935 – 2013) compellingly offers Jesus as “one of great intellectual power: as Lord of universities and research institutes, of the creative disciplines and scholarship.”⁴⁴ Through the Gospel accounts of Jesus’ dialog with the well trained religious leaders of his day, one sees how he would be “at home in the best of academic and scholarly settings of today, where many of us are called to be his apprentices.”⁴⁵ One can add that Apostle Paul, redeemed in the image of Christ, engages not only religious authorities, but also academic and political authorities with compelling arguments throughout his missionary career. The greatest example of Paul interacting with academics is his time on the Areopagus in Athens regarding “the unknown god” (Acts 17:16-34).

To summarize, the biblical and theological understanding of the image of God is vital not only for understanding being a human being, but also for framing calling in general. Jesus’ and Paul’s example can be applied to the academic context. A theology of work flows from one’s understanding of humanity being created in the image of God.

43. Malik, *A Christian Critique of the University*, 34.

44. Dallas Willard, “Jesus The Logician,” *Christian Scholar’s Review*, Vol. XXVIII, #4 (1999): 605-614, accessed March 28, 2017, <http://www.dwillard.org/articles/artview.asp?artID=39>. Dallas Willard, “Who Is Your Teacher?” *Promise* (a Korean American Christian Magazine), 1996, accessed March 28, 2017, <http://www.dwillard.org/articles/artview.asp?artID=67>.

45. Willard, “Jesus The Logician,” <http://www.dwillard.org/articles/artview.asp?artID=39>.

A Theology of Work

Melakah, one among several Hebrew words translated as work, appears a number of times in the Old Testament. “In the beginning,” the focus is upon the good, creative work of the Lord. God, the source of the creation, passes on the care of creation to humankind (*adam*) made in his image (*tselem*) (e.g., Gn 2:5-8, 15, 18). The Creator not only rested from his work (*melakah*) on the seventh day (Gn 2:2), but also set aside the seventh day of every week to be one of holy rest and worship (Gn 20:11).

Work was part of the original design of human beings in the image of God. As shared in the previous section on *imago Dei*, human beings were to be fruitful (*parah*) and multiply (*rabah*), ruling/subduing (*kabash/radah*) the creation as the one in whose image they were made. But the fall corrupted the relationship of human beings to God, their own being, one-another, and the creation. Furthermore, the creation, which human beings were to steward was cursed (Gn 3:17-19). This leads to even deeper pain, trial, and weariness (Eccl 2).

Unlike God who works through spoken word, human beings work through manual labor and trades (e.g., Gn 39:11, Ps 107:23, 1 Kgs 7:14, 22), including special projects such as Nehemiah’s rebuilding of the wall of Jerusalem (Neh 4:11ff, 5:16, 6:3ff). *Meleket boda* refers to work of the sacred service in the sanctuary (1 Chr 9:13, 19). Whatever the endeavor, human beings are to work to the glory of God (1 Cor 10:31) and rest on the Sabbath in honor to God (Ex 20:8-11). In the New Testament, *ergazomai* is part of a set of words translated work, create, produce. Examples of manual labor and trade include Matthew 21:28, 25:16; Luke 13:14; and Revelation 18:17. In addressing idleness, Paul challenges the Thessalonians, “For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat” (1 Thes 3:10).

Although the Old Testament is filled with examples of good stewards of creation as intended in Genesis 1:26-28, e.g., Abraham, Joseph, Esther, Daniel, no one provides a perfect role

model. The incarnation is a remarkable act in that the Word (*Logos*), which was with God in the beginning and was God, came to work as a human being. In response to the challenge to his act of healing on the Sabbath, Jesus declares, “My Father is always at his work to this very day, and I too am working” (Jn 5:17). This is one example of Jesus bringing the redemptive work (*ergon*) of God in the creation (e.g., Jn 5:20ff, 9:3, 17:4; Phil 3:20). After his death and resurrection, Jesus sent the disciples to extend the redemptive work of God across creation. The work (*ergon*) begins by God’s transformation of the heart (Phil 1:6) and continues to be at work through the word of God (*energeó*, 1 Thes 2:13), leading to righteous living.

In exploring “A Tale of Two Cities” (Rv 17-22),” the *Theology of Work Bible Commentary* states, “Babylon represents the dead-end street of humanity’s attempt to build their culture apart from God.”⁴⁶ All of the glory of Babylon, built upon an improper approach to God, human beings, and work, is counterfeit. God’s city, i.e., the New Jerusalem, is a redemptive garden-city focused upon the glory of God. The New Jerusalem provides an inspiration as followers of Christ press on with their work, expressing love of God and neighbor, to be offered to the Lord.

According to Edwin G. Kaiser’s *Theology of Work*, “The Fathers of the Church sought to redeem labor from its opprobrium in the social order. Labor was not a mere consequence of sin, for there had been work in Paradise . . . None of the [Church] Fathers have a systematic treatise on labor such.”⁴⁷ Before Augustine’s offering of an organized theology of work the topic was addressed in relationship to Christian life and duties with the model of good works being God the Creator.

In writings such as the *Epistle of Barnabas* and the *Shepherd of Hermas*, the emphasis is to share the bounty of one’s labor with one’s neighbor. One does such without hesitation and grumbling. From an early time in the church, the Lord’s “call” was tied to the Lord’s work and

46. William Messenger, *Theology of Work Bible Commentary, One Volume Edition*. (Peabody, Massachusetts: Hendrickson Publishers, 2016), 936.

47. Edwin G. Kaiser, *Theology of Work* (Westminster, MD: The Newman Press, 1966), 81.

the servants of the Lord were to be supported by the people of God. Kaiser finds the patristic ideal for the Church and clergy in Ignatius the Martyr's (ca. 35 - ca. 107) letter to Polycarp (69 - 155): "Toil together, wrestle together, run together, suffer together, rest together, rise together, since you are stewards in God's house, members of His household, and His servants."⁴⁸

Regarding the practice of vocation, Clement of Alexandria (ca. 150 - ca. 215) writes, "Practice farming, we say, if you are a farmer; but while you till your fields, know God. Sail the seas, if you are devoted to navigation, but meanwhile call on the Heavenly Pilot. Has knowledge come to you while engaged in military service? Listen to the Commander, who orders what is right."⁴⁹ Kaiser summarizes Augustine's rich connection between work and contemplation, "Man's faculty of reason and power of work serve to perfect God's work leading to its fulfillment through human work. Work linked with contemplation teaches the hidden greatness of God's creating. Communing with nature in his work, man is led to praise God who has entrusted reason and the power of work to him."⁵⁰ Kaiser considers Augustine's greatest achievement in his theology of labor to be "his presentation of work in its relation to the work and rest of God, in its relation to spiritual perfection in the monastic life. He is convinced that all are obliged to work. Only spiritual work exempts one from manual labor."⁵¹

By the Middle Ages, under the influence of religious orders and monasticism there was a hierarchy of vocations with the religious being on the top of the ladder. As will be explored more in the next section and Chapter Three, the Reformation movement shifted the vocational emphasis from those in the ministry to all believers. This began dramatically with Martin Luther (1483 - 1546) attacking monasticism as a false vocation. For those in the Protestant tradition, each occupation could once again be offered to the service of the Lord. This involved a "general

48. Kaiser, *Theology of Work*, 85. Note: Letter directed to clergy.

49. Kaiser, *Theology of Work*, 85.

50. Kaiser, *Theology of Work*, 110.

51. Kaiser, *Theology of Work*, 119.

calling” to the Lord and a “particular calling” to work on earth. Anabaptists went further by rejecting all religious professionals.

Although today many informed by the Protestant tradition merge calling, vocation and work, it is important to provide some differentiation. Calling frames the big picture of humanity’s, i.e., individual members and corporate, relationship with God. Vocation is a craft and/or “station” to which one is “called” in a secondary manner as part of stewarding creation, i.e., in alignment with whom one has been created to be by God in the image of God. Work is one aspect of calling. At times one’s work may not be directly aligned with one’s vocation. One’s vocation may also vary based on one season of or the circumstances of one’s life.

As discussed above, human beings (male and female) were created to represent God in all of life, not just in work. Additional responsibilities to the stewardship of creation are part of the identity of those created in the image of God.⁵² For example, Adam and Eve were created “of one kind” to be in a supportive and procreative relationship with one-another. They were to be fruitful and multiply. Despite the fall, they remained in relationship and multiplied, passing on this aspect to their descendants. Furthermore, all aspects of their lives were to be offered in worship to God. Although broken and with deadly consequences in the practices of their own children (i.e., Cain and Abel) and descendants, worship remains woven through and in distinct times of emphasis in human life to this day.

Darrell Cosden’s *A Theology of Work: Work and the New Creation*, inspired by Miroslav Volf’s call for additional writing in *Work in the Spirit*, compares theologies of work. He notes how some Protestants have shifted from a solely creational foundation, i.e., protology, to including Christological/eschatological doctrines in their theology of work. Going beyond the simple appropriation of “the image of God” to authorize development, free market and the

52. The author is in agreement with Cosden, “human work is ontologically part of humanness as it is theologically grounded in human purpose . . . ontologically work is so fundamental to created and human existence that it is necessarily a part of both this life and the [preserved and transformed] life to come.” – Cosden, *A Theology of Work*, 175, 156.

division of labor, industrialization, technology, even war with painful twentieth century consequences, he offers the below definition,

Human work is a transformative activity essentially consisting of dynamically interrelated instrumental, relational, and ontological dimensions: whereby, along with work being an end in itself, the worker's and others' needs are providentially met; believers' sanctification is occasioned; and workers express, explore and develop their humanness while building up their natural, social, and cultural environments thereby contributing protectively and productively to the order of this world and the one to come.⁵³

Cosden challenges the Church to encourage believers “to explore and to imaginatively experiment with how our daily ‘normal’ working activity (which occupies most of our waking lives) relates to the whole of our lives (in our various relationships), to our spirituality, to God, to the rest of creation, and to eternity.”⁵⁴ In addition, he argues that Church’s “effectiveness in witness” and “continued relevance to the lives of her children depends to a large extent upon how well she moves toward this [integrative and holistic] goal.”⁵⁵

Although there is reference to the creation and the fall, eyes are to be set in the direction that the people of God are headed, i.e., preserved and transformed in the new creation by God’s grace through Christ. Cosden writes, “the new creation is understood to be a new beginning rather than the end of living life for a truly human being.”⁵⁶ Furthermore, “the curse on work that we find in the garden in Gen 3 will be finally done away with in its totality so that we can both return to work as it should have been, and, go beyond what work in the initial creation could ever have been.”⁵⁷

Resources such as Ben Witherington III’s *Work: A Christian Perspective on Labor* and Os Hillman’s *Faith@Work: What Every Pastor and Church Leader Should Know* provide practical, local, incarnational ministry guides for addressing work. Witherington III defines work as “any necessary and meaningful task that God calls and gifts a person to do and which can be

53. Cosden, *A Theology of Work*, 178, emphasis in original.

54. Cosden, *A Theology of Work*, 187.

55. Cosden, *A Theology of Work*, 187.

56. Cosden, *A Theology of Work*, 156.

57. Cosden, *A Theology of Work*, 157.

undertaken to the glory of God and for the edification and aid of human beings, being inspired by the Spirit and foreshadowing the realities of the new creation.”⁵⁸ In “Reaching the 9 to 5 Window,” Hillman challenges the reader,

How would you like to see your people

- experience Christ where they spend 60 to 70 percent of their time?
- give more time and money to the work of God?
- used as instruments to help transform their families, their workplaces, and your city for Jesus Christ?⁵⁹

But will local congregations respond to a “missional tunnel vision”⁶⁰ with “a more holistic approach to applying faith in the realm where so many people spend so much of their time—their work life . . . [and] equip their people and release them into their workplaces as extended missions of their churches”?⁶¹ Dallas Willard writes in *The Spirit of the Disciplines*,

There is truly no division between sacred and secular except what we have created. And that is why the division of the legitimate roles and function of human life into the sacred and secular does incalculable damage to our individual lives and the cause of Christ. Holy people must stop going into ‘church work’ as their natural course of action and take up holy orders in farming, industry, law, education, banking, and journalism with the same zeal previously given to evangelism or to pastoral and missionary work.⁶²

Hillman summarizes the “unspoken spiritual hierarchy in our society”:

- pastor
- missionary
- evangelist
- church worker
- vocational ministry worker
- stay-at-home mom
- plumber
- CEO/executive
- ad agency executive (scum of the earth!).⁶³

58. Ben Witherington III, *Work: A Christian Perspective on Labor* (Grand Rapids, MI: Eerdmans Publishing Co., 2011), xii.

59. Os Hillman, *Faith@Work: What Every Pastor and Church Leader Should Know* (Cumming, GA: Aslan Group Publishing, 2004), xi.

60. Witherington III, *Work*, 102.

61. Hillman, *Faith@Work*, 3.

62. Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco, CA: HarperCollins Publishers, 1991), 214.

63. Hillman, *Faith@Work*, 19.

Response to the divide may begin by a Reformational call by church members for practical theology as offered by Hillman and Witherington III. A Kingdom of God theology which draws from the weekly worship of God, anticipating the eternal worship of God in the new heavens and new earth. But over the long haul, it is necessary for the biblical narrative with a rich protology, Christology, and eschatology to be a vital part of the training and further equipping of pastors. By doing such the people of God will “work” their way outward, sharing the blessings of God through transformatively offering their labors to the glory of God (1 Cor 10:31, Col 3:17). This includes the influential structure of education, surprisingly not included in the hierarchy offered by Hillman. What richer way to influence the larger culture than invest in the transformation of the structure which shapes the next generation? Dallas Willard, quoted several times in this paper including in this section, was a significant influencer in the university and the church before, while, and after serving as a professor of philosophy at the University of Southern California in Los Angeles.

The Priesthood of All Believers

The theology of calling, *imago dei*, and work outlined above are intimately tied to the priesthood of all believers. The priesthood (*hierateuma*) of all believers is primarily drawn from four key texts (1 Pt 2:5-9; Rv 1:6, 5:10, 20:6), with much attention given to 1 Peter 2:4-5, 9:

As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood [*hierateuma*], to offer spiritual sacrifices acceptable to God through Jesus Christ . . . But you are a chosen people, a royal priesthood [*hierateuma*], a holy nation, a people for God’s own possession, to proclaim the virtues of Him who called you out of darkness into His marvelous light.

1 Peter 2:4-5, 9, refers to the kingdom of priests (*kohanim*) and a holy nation established by God at Mount Sinai (Ex 19:6) but with a relationship and call extending back to Abraham (Gn 12:1-3). This relationship as God's "treasured possession among all peoples" (Ex 19:5, Dt 14:2) would

have continued if the Israelites had obeyed the voice of the Lord and kept their covenant with him (Ex 19:5, Is 61:6). But they did not keep the covenant. What was the consequence?

In their history King David had served as an example of the Messianic king to come and Isaiah prophesied of the Suffering Servant (Is 40-55) whose servants would be a royal priesthood (Is 54-66). Christ Jesus fulfilled the prophecy of the Suffering Servant (e.g., Mt 12:18-21, Is 42:1-4; Lk 22:37, Is 53:12). Now the blood of the covenant, with the Mosaic covenant pointing to fullness in Christ (1 Pt 1:2, 19), is upon the “elect exiles of the Dispersion” (1 Pt 1:1). This royal (*basileios*) priesthood not only is in Christ, but also represent and proclaim the Lord Jesus Christ. The newly built spiritual house is the suffering church (e.g., 1 Pt 4:12 ff), engaged in the ministry of reconciliation as Christ’s ambassadors (2 Cor 5:17-6:4) as a holy nation anticipating reign over the earth envisioned in the book of Revelation (1:6, 5:10, 20:6).

This is an exceptional reference to priests. In the Old and New Testament, priest (*kohen*, *hiereus*) primarily refers to the office of the Israelite priesthood through the Aaronic/Levitical line. They were responsible for the religious practices throughout Israel. The high priest, at the top of the religious hierarchy, was invested with significant power. Jesus’ ministry challenged the authority of the priesthood of his time (e.g., Mt 12:6), leading to his crucifixion on behalf of the people of God as prophesied by the high priest of the time (Jn 11:45-57).

In Hebrews, Jesus’ role as a blameless high priest is explained in relationship to Melchizedek (Heb 5:6, 9; 6:20-7:28), i.e., the priest-king of Jerusalem who blessed Abraham after victory in battle (Gn 14:18-20). Through Christ’s pure sacrifice and the gift of the Holy Spirit, all believers are part of a royal priesthood extending back to Melchizedek and through eternity (Ps 110:4 quoted in Heb 5:6, 7:17). The veil separating the Holy of Holies from the people of God has been torn (Jn 23:45). All of God’s people can enter, i.e., come close to God (Heb 10:19-24).

After the giving of the Holy Spirit on Pentecost, missionaries go forth across the Roman Empire to extend the Body of Christ. There is an interplay between those called to lead and the people of God as a whole (e.g. Rom 12:4-8, 1 Cor 4:12-31, Eph 4:11-16). In Romans 12:1, Paul

instructs believers to present their bodies as a living sacrifice, holy and acceptable to God in all their life. This is one's spiritual worship, individually and corporately, as part of the priesthood—through Christ Jesus—serving in the eschatological temple of God blessing the creation.⁶⁴ In the Book of Revelation, Jesus Christ reigns and serves as the priest-king in the line of Melchizedek with the people of God—in the image of God—as members of the royal priesthood (Rv 1:6, 5:10, 7:15, 20:6).

Turning to historical Christian perspectives on the priesthood of all believers, *James, 1-2 Peter, 1-2-3 John, and Jude* in the *Ancient Christian Commentary on Scripture*, edited by Gerald Bray, provides teaching by leaders of the early church. In his overview of their commentary on 1 Peter 2:1-10, Bray writes, “Christians are integrated into a new nation, which is described here as a royal priesthood. This means that we share in the government of his kingdom because we have benefitted from the sacrifice that he made on our behalf. We are a royal people because we have been called to share Christ’s kingdom (BEDE).”⁶⁵ A Syrian Christian Hymn, ca. AD 100, quoted by Hank Voss in *The Priesthood of All Believers and the Missio Dei: A Canonical, Catholic, and Contextual Perspective* as representative of the time reads, “I am a priest of the Lord, and to him I serve as a priest; And to him I offer the sacrifice of his thought. For neither like the world, nor like the flesh is his thought, nor like those who serve in a fleshly way. The sacrifice of the Lord is righteousness, and purity of hearts and lips.”⁶⁶ Augustine (354 - 430) focuses upon the anointing of all Christians, instead of just the high priest. Didymus the Blind (ca. 313 - 398) underscores the uniting of the offices of king and priest in Christ as the foundation for his followers to be royal and priestly as one people across the nations, including Gentiles.

Voss’ “Chapter 4: Defrocking the Royal Priesthood: The First Paradigm Shift” provides a helpful distillation of the hierarchicalization, sacralization, and politicization of the church. He

64. Hank Voss, *The Priesthood of All Believers and the Missio Dei: A Canonical, Catholic, and Contextual Perspective* (Eugene, OR: Pickwick Publications, 2016), 92.

65. Gerald Bray, ed., *James, 1-2 Peter, 1-3 John, Jude, Vol. 11* in *Ancient Christian Commentary on Scripture, New Testament*, ed. Thomas Clark Oden (Downers Grove IL: InterVarsity Press, 2000), 83.

66. Voss, *The Priesthood of All Believers and the Missio Dei*, 27, 124.

considers Clement of Rome (ca. 35 - 99), Cyprian (ca. 200 - 258), and Constantine (ca. 272 - 337) the key initiators of the process.⁶⁷ It is not surprising that the political openness to and encouragement to shift from the house church to the church building under Constantine led to the differentiation of responsibilities. Some were assigned to care for the structure—of various size and decor—and the activities held in it. Furthermore, the association of baptism with birth and tracking citizenry—enforced by Emperor Julian in 529—led to a complex relationship between church and state not existent when house churches only baptized those who made a confession of faith with a commitment to becoming part of the Body of Christ.

By the late third century, Cyprian had established the sacerdotal role for clergy. The religious orders created a clear differentiation between the priests close to Christ and the laity engaged in worldly life. Clerical celibacy became the norm at the Council of Elvira (ca. 305 - 306). By the mid fourth century Christian monasteries, inspired by and to regulate the spiritual habits/disciplines of the desert hermits (i.e., solitary monastics), were being formed. Basil the Great (329 - 379) and Saint Benedict (480 - 547) were vital to the movement. Martin Luther's assertion of the priesthood of all believers, coupled with *sola gratia et fides* (salvation by grace through faith alone) and *sola scriptura* (Scripture above all other authorities for Christian faith), was revolutionary after over 1000 + years of hierarchicalization, sacralization, and politicization.

In *The Reform of the Christian Estate*, Luther draws from Romans 12:4, 1 Corinthians 12:12, and 1 Peter 2:9 to point out the equality between laymen and priests, princes and bishops. Their office may be different, but their work is equally essential to kingdom building, “We are all one body of Christ, the Head, all members one of another. Christ has not two different bodies, one ‘temporal,’ the other ‘spiritual.’ He is one Head, and He has One body.”⁶⁸ Luther asserted that all Christians receive priesthood through Jesus the high priest.

67. Voss, *The Priesthood of All Believers and the Missio Dei*, 103-128.

68. Martin Luther, *To the Christian Nobility of the German Nation*, in *Three Treatises*, trans. C.M. Jacobs (Philadelphia, PA: Muhlenberg, 1943, 1960), 13-16, quoted in Placher, ed., *Callings*, 213.

One of the surprising results of Luther's liberating appreciation of all forms of work and rejection of religious vocation at the top of the spiritual ladder (with sacred work superior to secular work) was that many parents in Germany responded by withdrawing their children from school. In *A Sermon on Keeping Children in School* (1530), Luther encouraged parents to keep some children in school to provide a base for an educated clergy to lead the church.

In the *Institutes of the Christian Religion* (2.15) Calvin offers prophet, priest, and king as the three offices of Christ. His consideration of the priestly office focuses on reconciliation and intercession through the framework found in Hebrews. Toward the conclusion of the section, Calvin articulates the priesthood of all believers, "For we who are defiled in ourselves, yet are priests in him, offer ourselves and our all to God, and freely enter the heavenly sanctuary that the sacrifices of prayers and praise that we bring may be acceptable and sweet-smelling before God."⁶⁹ Similarly, in his consideration of "'Priest' and 'presbyter'" (4.19.28), he writes,

"Christ was appointed and consecrated priest according to the order of Melchizedek by the Father with an oath [Ps. 110:4; Heb. 5:6], without end, without successor [Heb. 7:3]. He once for all offered a sacrifice of eternal expiation and reconciliation; now, having also entered the sanctuary of heaven, he intercedes for us. In him we are all priests [Rev 1:6; cf. I Peter 2:9], but to offer praises and thanksgiving, in short, to offer ourselves and ours to God."⁷⁰

Initially the Roman Catholic Church, clergy-centric in ecclesiology, stood firmly against the Protestant Reformation's emphasis upon the priesthood of all believers. At the Council of Trent (1545 - 1563) they responded,

In the sacrament of orders [ordination], just as in baptism and in confirmation, a character is imprinted which can neither be blotted out nor taken away. Therefore, this holy council rightly condemns the opinion of those who say that the priests of the New Testament have merely temporary power, and that once they have been duly ordained they can become laymen again, if they do not exercise the ministry of the word of God. But if anyone says that all Christians without exception are priests of the New Testament or are

69. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles (Philadelphia, PA: Westminster Press, 1960), 502. Note: The title of 2.15 is "To Know the Purpose for Which Christ Was Sent by the Father, and What He Conferred upon Us, We Must Look Above All at Three Things in Him: the Prophetic Office, Kingship, and Priesthood."

70. Calvin, *Institutes of the Christian Religion*, 1476.

endowed with equal spiritual power it is apparent that he upsets the ecclesiastical hierarchy.⁷¹

In the twentieth century the Roman Catholic Church changed course, providing space not only for more lay leadership, but also the affirmation of “the vocation of the laity.” In Paul J. Philibert’s *The Priesthood of the Faithful: Key to a Living Church*, one reads,

This presence of the faithful in the world is linked to their participation in Christ’s priesthood in which “The baptized, by regeneration and the anointing of the holy Spirit, are consecrated as a spiritual house and a holy priesthood, that through all their Christian activities they may offer spiritual sacrifices and proclaim the marvels of him who has called them out of darkness . . .” (LG n. 10). This phrase “spiritual sacrifices” refers to all our human actions anointed by the grace of the Holy Spirit and performed with the intention of pleasing God.⁷²

But the Roman Catholic Church has further to go to embrace the perspective spurred by the Protestant Reformation. Miroslav Volf, as summarized by Veli-Matti Karkkainen in *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives*, points out that *Lumen Gentium* “with all its emphasis on the role of the laity, still holds that the ‘common priesthood’ and ‘hierarchical priesthood’ do differ not only in degree but also ‘essentially.’”⁷³

In more recent Protestant writing, C. John Collins’ *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* discusses Israel’s “election to service” as a “kingdom of priests,” which is best taken to mean that they will serve to mediate the knowledge of the true God to the other peoples.”⁷⁴ Israel is

to live as God’s treasured people and thereby to be the vehicle of blessing to the rest of the world. There is one God, who made all that there is, and who made man in his own image (Gen. 1); he entered into a special relationship with the first human beings, a relationship that was broken (Gen. 2-3) . . . the Pentateuch focuses on God’s merciful and persistent efforts at recovering not just one ethnic group but the whole of mankind.⁷⁵

71. Roger Olson, *The Story of Christian Theology: Twenty Centuries of Tradition & Reform* (Downers Grove, IL: InterVarsity Press, 1999), 447.

72. Paul J. Philibert, *The Priesthood of the Faithful: Key to a Living Church* (Collegeville, MN: Liturgical Press, 2005), 63. Note: LG is an abbreviation for *Lumen Gentium* (1964), i.e., Vatican II’s Constitution on the Church.

73. Veli-Matti Karkkainen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: InterVarsity Press, 2002), 141.

74. C. John Collins, *Genesis 1-4: A Linguistic, Literary, and Theological Commentary* (Phillipsburg, NJ: P&R Publishing, 2006), 35.

75. Collins, *Genesis 1-4*, 31.

Texts beyond Genesis 1-4 to which Collins gives attention include: Exodus 19:3-6; Genesis 12:3, 18:18, 22:18, 26:4, 28:14.

Among the unique cultural influences of the Reformation, Sherlock includes the “significance of each person before God . . . the particular vocation to which each Christian was called . . . the sanctity of the ‘secular’ world . . . freeing thinkers to begin to explore the world as a place where God’s truth was available.”⁷⁶ Unfortunately the separation of these concepts from their biblical roots led to many finding human beings the primary source of knowledge, culture, advancement, education, etc., instead of God. Related, an individualistic spiritual application of the doctrine has spurred a proliferation of Protestant denominations, independent congregations, and parachurch ministries.

It is through the great high priest Jesus Christ (Heb 4:14-16) in the context of the Biblical Narrative that the priesthood of believers properly embraces their calling (heavenly and earthly) to serve “God’s grand purpose for the world.” As those created in the image of God amid a broken creation, this is no small task individually and corporately. In agreement with Wolf’s “participatory ecclesiology,” as summarized by Karkkainen,

The churches have to come to acknowledge the fact that in accordance with their being called and endowed by the Spirit of God, all members of the church depict and offer the manifold grace of God through their actions and words (I Pet 4:10-11). This leads not to underestimating the outstanding importance of those who are “in office,” Wolf reminds us, but to the conviction that the whole life of the church is not ordered around official ministers.⁷⁷

Similarly, in *The Priesthood of All Believers and the Missio Dei: A Canonical, Catholic, and Contextual Perspective*, Hank Voss argues for mission not only being central to the church in engaging the creation as a royal priesthood, but also Protestant ecclesiology. “The royal priesthood’s earthly vocation is witness in the world.”⁷⁸ Voss defines the priesthood of all believers, “The believer’s sharing in the Son’s royal priesthood through faith and baptism and

76. Sherlock, *The Doctrine of Humanity*, 21.

77. Karkkainen, *An Introduction to Ecclesiology*, 141.

78. Voss, *The Priesthood of All Believers and the Missio Dei*, 11.

thus in the *missio Dei* through ‘Worship’ [*latreia*], ‘Work’ [*diakonia*], and ‘Witness’ [*martyria*].”⁷⁹

How is the priesthood of all believers lived out in the church today? Is it largely in the practices of the church or does it extend beyond the gathering of the people of God? Voss’ *The Priesthood of All Believers and the Missio Dei* provides a much-needed proposal as to how the practices of the church encourage, prepare, and send forth the priesthood of all believers into their daily mission. He draws significantly from Martin Luther, Karl Barth, and Leslie Newbigin.

Not only are we the freest of kings, we are also priests forever, which is far more excellent than being kings, for as priests we are worthy to appear before God to pray for others and to teach one another divine things. These are the functions of priests, and they cannot be granted to any unbeliever. — Martin Luther⁸⁰

Again, each individual is responsible for its actually being a missionary community . . . We have to remember that every Christian is to be a missionary, a recruiting officer for new witnesses. If our congregations do not recognize this and act accordingly, they cannot be missionary congregations, and therefore they cannot be truly Christian. — Karl Barth⁸¹

The priestly people need a ministering priesthood to nourish and sustain it. Men and women are not ordained to this ministerial priesthood in order to take priesthood away from the people but in order to nourish and sustain the priesthood of the people. — Leslie Newbigin⁸²

Voss sees Barth and Newbigin addressing Luther’s lack of emphasis on the Spirit in sending the priesthood of all believers out into the world in mission. The seven central practices offered by Voss to the missionary community serving the missionary God (Father, Son, and Holy Spirit) apply to this thesis-project:

1. Baptism
2. Prayer
3. *Lectio Divina* (divine “reading”)

79. Voss, *The Priesthood of All Believers and the Missio Dei*, 2. Note: The Greek words for the spiritual sacrifices given through the Son in the Spirit, to the Father are introduced on page 12.

80. Voss, *The Priesthood of All Believers and the Missio Dei*, 129. Quoted from Martin Luther, “The Freedom of a Christian” in *Luther’s Works, 56 Vols.*, eds. Jaroslav Pelikan and Helmut T. Lehmann (Philadelphia, PA: Fortress Press, 1955-86). Page citation not given.

81. Voss, *The Priesthood of All Believers and the Missio Dei*, 155. Quoted from Karl Barth, *Church Dogmatics, 4 Vols. In 14 parts.*, eds. G.W. Bromiley and T.F. Torrance. 1956-75. Reprint. (Peabody, MA: Hendrickson, 2010), III/4.505. Page citation not given.

82. Voss, *The Priesthood of All Believers and the Missio Dei*, 1. Quoted from Leslie Newbigin, *Gospel in a Pluralist Society* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1989), 235.

4. Ministry
5. Church Discipline
6. Proclamation
7. The Lord's Supper.⁸³

In higher education, the priesthood of all believers is vital in understanding that the people of God have been called even to missionally serve on campus. The Lausanne Covenant, 1974 states, “We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world.”⁸⁴ Yes, engaging in the secular context will be costly, but it is the calling of some of the priesthood of all believers. After baptism, they receive renewal and recommissioning each Lord’s day as part of the Body of Christ to be sent forth in the mission of proclamation during the week. Daily they are sustained in their labors through prayer, *Lectio Divina*, and the fellowship of believers on campus. One is never to journey alone, i.e., separate from God, God’s Story/Word, or God’s people. All is to be offered as a spiritual sacrifice in worship to God.

Conclusion

Following Stevens, call (*qara*) language in the Scripture primarily refers to the people of God summoned to participate in God’s grand purpose for the world (*telos*).⁸⁵ Calling frames the big picture of God’s relationship with those created in his image—individually and corporately. As outlined in the second section of Chapter Two, Wolters and Goheen frame the unfolding of the biblical narrative through the lens of a six-act drama of creation, fall, and redemption.

In God’s grand purpose for the world, the people of God are called not only to salvation and discipleship, but also to continue to steward the creation despite and in response to the ever-present impact of the Fall—an act of disobedience by those created in the image of God—upon all of creation. Vocation is a craft and/or “station” to which one is “called” in a secondary manner as

83. Voss, *The Priesthood of All Believers and the Missio Dei*, 23, emphasis in original.

84. Voss, *The Priesthood of All Believers and the Missio Dei*, vi.

85. Stevens, “Calling/Vocation”, 99.

part of stewarding creation, i.e., in alignment with whom one has been created to be by God in the image of God. Work is a practical outworking of calling and at times vocation, the latter of which can change over time in relationship to life stage and circumstance. As noted earlier, Ben Witherington III offers a helpful definition of work, "any necessary and meaningful task that God calls and gifts a person to do and which can be undertaken to the glory of God and for the edification and aid of human beings, being inspired by the Spirit and foreshadowing the realities of the new creation."⁸⁶

Returning to the biblical narrative, the people of God received a fuller understanding of calling, vocation, and work through Jesus, i.e., the Son of God who embodied the perfect image of God in offering his life to restore the relationship between God and those created in the image of God. The Word and Spirit guide those called by God to become more like Christ (i.e., the true image of God) in their love of God and neighbor in all aspects of life including higher education. To be in the image of God is to reflect God's moral, spiritual, intellectual, and social life. It is through the great high priest Jesus Christ (Heb 4:14-16) in the context of the Biblical Narrative that the priesthood of believers properly embraces their calling to serve "God's grand purpose for the world." What will our calling look like in the new heavens and earth? As in this life, we love and worship God. How will this unfold in relationship to vocation and work? In Revelation 21-22 we receive only a glimpse. Maybe heavenly work is loving and worshipping. Truly loving and worshipping God is the grand purpose and as such important not to lose track of when considering the plethora of literature offering insights on calling. Come, Lord Jesus! Come!⁸⁷

86. Witherington III, *Work*, xii.

87. Appendix A offers a handout summarizing the key points of "The Biblical Narrative as a Lens for Calling, Vocation, and Work."

CHAPTER THREE

LITERATURE REVIEW FOR FRAMING CALLING FOR EMERGING SCHOLARS ENGAGED IN POSTBACCALAUREATE HIGHER EDUCATION

Introduction

If the biblical and theological foundations for framing calling are so vital to life as a follower of Christ, why is calling not at the heart of “greenhouse” preparation for one’s journey through higher education and beyond?¹ To address this question, attention will be given to William C. Placher’s outline of the historical development of the Christian understanding of calling from the early church through the current post-Christian era as offered in *Callings: Twenty Centuries of Christian Wisdom About Vocation*. Placher highlights Luther’s groundbreaking shift from vocation resting only on the priests to the priesthood of all believers and the value of stations of life. Placher’s final section will be explored further in relationship to Mark R. Schwehn and Dorothy C. Bass’s *Leading Lives That Matter: What We Should Do and Who We Should Be*. Although it would appear through the storytelling not only of Placher, but also Schwehn and Bass that the “Reformational” position on calling has passed away or become irrelevant, a nuanced form of this perspective has flourished in the 20th and 21st century. Material from this perspective will be considered.

Among the texts on calling, little is written on defining and discerning calling with a specific emphasis upon assisting a student’s academic journey, let alone postbaccalaureate higher education in the context of the secular university. Three resources of particular benefit are Steve Garber’s *The Fabric of Faithfulness*, George Marsden’s *The Outrageous Idea of Christian*

1. Metaphor drawn from Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age* (Downers Grove, IL: InterVarsity Press, 2017), 222, 272-295 (Chapter 15: Reimaging the CoCurricular: Transforming the Bubble to a Greenhouse).

Scholarship, and Donald Opitz and Derek Melleby's *Learning for the Love of God*.² Two helpful pieces from Christian Higher Education include Doug Koskela's *Calling and Clarity* and Perry L. Glanzer, et al.'s *Restoring the Soul of the University*.³ Richard T. Hughes's *The Vocation of the Christian Scholar* offers a long range perspective.⁴ In *Jesus Christ and the Life of the Mind*, Mark Noll provides a rich theological foundation with several specific disciplinary applications.⁵ As noted earlier, Dallas Willard casts the vision of Jesus as logician and teacher.

The Challenge of Defining Calling

Although popular opportunities to explore purpose, significance, authenticity, identity, and telling one's story abound, calling and vocation have been the key terms to guide the conversation in the broader context of Christian history. Over the course of the past five years, significant books published in the student ministry context include Gary M. Burge's *Mapping Your Academic Career*, Steven Garber's *Visions of Vocation*, Mark Labberton's *Called*, Deborah Koehn Loyd's *Your Vocational Credo*, Richard Mouw's *Called to the Life of the Mind*, Mark Shaw's *Work, Play, Love*, and Gordon T. Smith's *Consider Your Calling*.⁶ Other texts fill library

2. Steve Garber, *The Fabric of Faithfulness: Weaving Together Belief and Behavior, Expanded Edition* (Downers Grove, IL: InterVarsity Press, 2007); George Marsden, *The Outrageous Idea of Christian Scholarship*, (Oxford: Oxford University Press, 1998); and Donald Opitz and Derek Melleby, *Learning for the Love of God: A Student's Guide to Academic Faithfulness* (Grand Rapids, MI: Brazos Press, 2014).

3. Doug Koskela, *Calling and Clarity: Discovering What God Wants for Your Life* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2015) and Perry L. Glanzer, Nathan F. Alleman, and Todd C. Ream, *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Age* (Downers Grove, IL: InterVarsity Press, 2017).

4. Richard T. Hughes, *The Vocation of the Christian Scholar: How Christian Faith Can Sustain the Life of the Mind* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005).

5. Mark Noll, *Jesus Christ and the Life of the Mind* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2011).

6. Gary M. Burge, *Mapping Your Academic Career: Charting the Course of a Professor's Life* (Downers Grove, IL: InterVarsity Press, 2015); Steven Garber, *Visions of Vocation: Common Grace for the Common Good* (Downers Grove, IL: InterVarsity Press, 2014); Mark Labberton, *Called: The Crisis and Promise of Following Jesus Today* (Downers Grove, IL: InterVarsity Press, 2014); Deborah Koehn Loyd, *Your Vocational Credo: Practical Steps to Discover Your Unique Purpose* (Downers Grove, IL: InterVarsity Press, 2015); Richard Mouw, *Called to the Life of the Mind: Some Advice for Evangelical Scholars* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2014); Mark Shaw, *Work, Play, Love: A Visual Guide to Calling, Career and the Mission of God* (Downers Grove, IL: InterVarsity Press, 2014); and Gordon T. Smith, *Consider Your Calling: Six Questions for Discerning Your Vocation* (Downers Grove, IL: InterVarsity Press, 2015).

shelves on this important topic.⁷ In addition to several of the above pieces, attention will be given to Os Guinness's *The Call*, Lee Hardy's *The Fabric of This World*, Stephen J. Nichols' *What Is Vocation?*, Wolters and Goheen's *Creation Regained*, and entries from *The Complete Book of Everyday Christianity*, edited by Robert Banks and R. Paul Stevens.⁸

Placher's *Callings*, connected with the Lilly Endowment's Program for the Theological Development of Vocation, provides an insightful chronological anthology for engaging the plurality of voices regarding calling. After pointing out that vocation derives from the Latin word for calling and that they are interchangeable as terms, Placher writes, "Central to the many Christian interpretations of vocation is the idea that there is something—my vocation or calling—God has called me to do with my life, and my life has meaning and purpose at least in part because I am fulfilling my calling."⁹ Placher outlines the eras as Callings to a Christian Life,

7. For example, Gary D. Badcock, *The Way of Life: A Theology of Christian Vocation* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1998); Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: InterVarsity Press, 2008); Paul Marshall, *A Kind of Life Imposed on Man: Vocation and Social Order from Tyndale to Locke* (Toronto: U. of Toronto Press, 1996); Richard Mouw, *He Shines in All That's Fair: Culture and Common Grace* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2002) and *When the Kings Come Marching In: Isaiah and the New Jerusalem* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2002); Amy Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good* (Downers Grove, IL: InterVarsity Press, 2011); and R. Paul Stevens, *The Other Six Days: Vocation, Work and Ministry in Biblical Perspective* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2000).

8. Robert Banks and R. Paul Stevens, eds., *The Complete Book of Everyday Christianity: An A-To-Z Guide to Following Christ in Every Aspect of Life* (Downers Grove, IL: InterVarsity Press, 1997); Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville, TN: Word, 1998); Lee Hardy, *The Fabric of This World: Inquiries into Calling, Career Choice and the Design of Human Work* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990); Stephen J. Nichols, *What Is Vocation? (Basics of the Faith)* (Phillipsburg, NJ: P&R Publishing, 2010); and Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview*, 2nd ed. (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005) – explored in the first section of Chapter Two.

9. William C. Placher, ed., *Callings: Twenty Centuries of Christian Wisdom About Vocation* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 2. The tension in the relationship between the spirit and the world, the kingdom of God and the kingdom of man, and sacred and the secular continues throughout Christian history. H. Richard Niebuhr's *Christ and Culture* (San Francisco: HarperSanFrancisco, 1951) typology provides a helpful guide. Simply stated, Is Christ against or of culture? If it is not that simple, then is Christ above (i.e., ordering), in paradox with, or transforming culture? With the culture being against Christ during the rise of the church, does one simply assume that Christ is to be against culture? What if the culture is transformed, but never completely with some form of dynamic relationship? This conversation is woven throughout the paper and will receive some focused attention in "College student as a secondary calling, a tentmaker" (29ff).

Called to Religious Life, Every Work a Calling, and Christian Callings in a Post-Christian World (1800 - Present). The below sections explore these periods.

Callings to a Christian Life: Vocations in the Early Church (100 - 500)

In the early church, due to the cultural challenges, the fundamental questions were “Should I be a Christian?” and “How public should I be about the faith?”¹⁰ The accounts of, conversion stories of, and defenses of Christianity by Christian martyrs serve as illustrative pieces for Placher. Furthermore, he highlights words spoken to those who wrestled with wealth and texts providing a window on the beginnings of monasticism.

Regarding martyrdom, *The Martyrdom of Perpetua* casts a vision for how the stories of witnesses giving their life in the halls of justice and places of persecution speak to the glory of God:

Ah, most valiant and blessed martyrs! Truly are you called and chosen for the glory of Christ Jesus our Lord! And any man who exalts, honors, and worships his glory should read for the consolation of the Church these new deeds of heroism which are no less significant than the tales of old. For these new manifestations of virtue will bear witness to one and the same Spirit who still operates, and to God the Father almighty, to his Son Jesus Christ our Lord, to whom is splendor and immeasurable power for all ages.
Amen.¹¹

During the early church, students came largely from the cultural elite. According to Charles Homer Haskins, higher education in the Greek and Roman time was at the feet of and in dialogue with instructors, mostly in law, rhetoric, and philosophy.¹² Placher summarizes Augustine’s (354 - 430) perspective: “The best of the philosophers were like people who ‘from a mountaintop in the forests’ see ‘the land of peace in the distance’ but cannot figure out how to get there. They lacked the power to change lives.”¹³ Justin Martyr (ca. 100 - ca. 165) found deeper insights in

10. Placher, ed., *Callings*, 6.

11. Herbert Musurillo, ed. and trans., *The Martyrdom of Perpetua*, in *The Acts of the Christian Martyrs* (Oxford: Oxford University Press, 1972), 109-15, 117-19, 123-31, quoted in Placher, ed., *Callings*, 39-47.

12. Charles Homer Haskins, *The Rise of Universities* (Ithaca, NY: Great Seal Books, A Division of Cornell University Press, 1957), 1.

13. Haskins, *The Rise of Universities*, 27.

biblical prophets than in the philosophers he studied. To generalize, the academic life was recreational and tied to the rich who lived in vice. The larger cultural elite's lifestyle included violence in popular cultural and military power.

The martyrs, i.e., witnesses, to Christ were either catechumens, i.e., converts studying to become part of the church, or those who had made affirmations of the faith they had studied. Paul, mentioned above, was among the early church martyrs. In addition to catechesis within the church, Clement of Alexandria (ca. 150 - ca. 215) led a school for intellectually sophisticated converts. Other significant academics such as Tertullian (ca. 160 - ca. 225) critiqued not only the Roman culture and education, but also the people of God's adherence to the faith they had been taught. The radical call to obedience issued by Tertullian was an indicator of the early monastics, e.g., Antony (ca. 251 - 356), Isidore, Dorotheus, and Abba Lucius, who turned to solitary lives in the desert to draw close to God without distraction.

If not appointed to responsibilities in the church after his conversion, Augustine would have lived a form of collegiate, monastic life. His *Confessions* and ministry serve as a testimony to the passion of some in the early church to offer all of their life to the Lord, “*O Lord, I am Thy servant . . .* Now my mind was free of those gnawing cares that came from ambition and the desire for gain and wallowing in filth and scratching the itching scab of lust. And now I was talking to you easily and simply, my brightness and my riches and my health, my Lord God.”¹⁴ With the conversion of the Roman Emperor Constantine (ca. 272 - 337) and the institutional growth of the church, there was freedom to be open about one's Christian faith across the Roman culture. This led to a new understanding of vocation.

14. Augustine, *The Confessions of St. Augustine*, Rex Warner, trans. (New York: Mentor-Omega, 1963), 69-71, 3-75, 99-102, 107-8, 119-21, 160-164, 181-83, 184-86, quoted in Placher, ed., *Callings*, 83-103.

Called to Religious Life: Vocations in the Middle Ages (500 - 1500)

Religious life, whether cloistered or not, became the understanding of vocation until the Reformation (ca. 1500). Placher highlights the call to the monastic life as “*the* central vocational question for most Christians” with the key lessons of the rhythms of life, simple living, and “wonderful impracticality.”¹⁵ Placher gives attention to significant monastics (e.g., Bernard of Clairvaux, St. Francis of Assisi, John Cassian, Thomas à Kempis, Thomas Aquinas) and passionate followers of Christ from the larger culture (e.g., Christine De Pisan, Joan of Arc, King Louis, Mechthild of Magdeburg). Regarding the call of monasticism, Benedict of Nursia (ca. 480 - ca. 550) writes, “As our lives and faith progress, the heart expands and with the sweetness of love we move down the paths of God’s commandments. Never departing from His guidance, remaining in the monastery until death, we patiently share in Christ’s passion, so we may eventually enter into the Kingdom of God.”¹⁶ Bernard of Clairvaux’s (1090 - 1153) call to join the Cistercian order was so strong, “Mothers hid their sons, women shut up their husbands, friends sent away friends, because the Holy Spirit gave his voice such a ring of virtue.”¹⁷ An austere monastic life evidenced holiness. Who would respond?

According to Hunt Janin, “The university is indigenous to Western Europe and is probably the greatest and most enduring achievement of the Middle Ages.”¹⁸ Education was closely tied to religion, not just for those who oversaw study, but in the very purpose of the participants. In a sense all early college was student ministry, a communal training into a lifetime of religious vocation. The English monk Bede created a library of material around 700. In 789, King Charles called for monasteries and cathedrals to educate boys. Such labors extended across Europe with a vision for what Augustine had termed the City of God, i.e., in opposition to the city

15. Placher, ed., *Callings*, emphasis in original, 113-114.

16. Benedict of Nursia, *The Rule of St. Benedict*, Anthony C. Meisel and M.L. del Mastro, trans. (New York, NY: Image Books, 1975), 43-45, 54-55, 76-78, 86-87, quoted in Placher, ed., *Callings*, 128-132.

17. Placher, ed., *Callings*, 133.

18. Hunt Janin, *University in Medieval Life, 1179-1499* (Jefferson, NC: McFarland & Company, Inc., Publishers, 2008), 7.

of man. Abelard (1079 - 1142), a noted intellectual, traveled from cathedral school to cathedral school to engage in inquiry with members of the various communities.

Charles Homer Haskins writes regarding *The Rise of Universities*, “New knowledge” of the twelfth century “burst the bonds of the cathedral and monastery schools and created the learned professions.”¹⁹ The academic guilds, i.e., “an association of masters and scholars.” led to a “common life of learning.”²⁰ This included many elements currently found in the university, e.g., autonomy, campus housing,²¹ curriculum of study,²² degrees, faculty, final exams, and love of knowledge with freedom to pursue it. At times the university was overlapping with and in harmony with other competing educational structures. This led to a new concern regarding the question of in whose city the intellectuals belonged, i.e., the city of God or the city of man.

Thomas Aquinas (1225 - 1274), first with the Benedictine order and then the new Dominican order, thrived during the rise of universities. His *Summa Theologiae* (1274) is the landmark summation of Christian doctrine. Aquinas, who taught at schools including the U. of Paris, is considered by the Roman Catholic Church their *Doctor Communis*, i.e., teacher of all theology. Thomism, his Aristotelian philosophical perspective, continues to this day.

Whether in the religious order or the university, college student ministry could be perceived as an apprenticeship. Furthermore, there were many professors who were preachers with students being sent forth with the good news of their study. Some may consider the Inquisition part of a campus ministry to keep the university, i.e., “the ancient and universal company of scholars,”²³ from falling into heresy and encouraging others to do likewise.²⁴ Haskins

19. Charles Homer Haskins, *The Rise of Universities* (Ithaca, NY: Great Seal Books, A Division of Cornell University Press, 1957), 5, 24.

20. Haskins, *The Rise of Universities*, 24.

21. Although residencies were part of the early structure, fixed campus buildings did not emerge until the 15th century. Janin, *University in Medieval Life, 1179-1499*, 47.

22. The basis of the education was the seven liberal arts composed of the trivium (grammar, rhetoric, and logic) and the quadrivium (arithmetic, geometry, astronomy, and music). Haskins, 27. Theology was the capstone of education until the 18th Century Enlightenment. Education was in Latin, the universal academic and clerical language. Janin, *University in Medieval Life, 1179-1499*, 31, 28.

23. Haskins, *The Rise of Universities*, 93. Note: quote does not refer to the Inquisition.

points out that the Counter-Reformation spurred the development of a previously lacking university curriculum for theological training.²⁵

The life and testimony of the “saints” of the Middle Ages continues to influence the religious life of the church. In addition to the call extended by Bernard of Clairvaux on behalf of God and the philosophy taught by Aquinas, others such as St. Francis of Assisi (ca. 1182 - 1226) reported receiving not only visions for ministry, but also hearing the direct call of God. His compassion for the poor and simple lifestyle frustrated his wealthy father but led to the creation of the Franciscan order. What led to an understanding of vocation extending beyond the religious orders?

Every Work a Calling: Vocations after the Reformation (1500 - 1800)

In the Reformation movement under Martin Luther’s leadership, vocation shifted from the religious orders to the priesthood of all believers with each occupation being offered to the service of the Lord. Luther writes in *An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate* (1520):

It is pure invention that pope, bishops, priests and monks are to be called the “spiritual estate”; princes, lords, artisans, and farmers the “temporal estate.” That is indeed a fine bit of lying and hypocrisy . . . all Christians are truly of the “spiritual estate,” and there is among them no difference at all but that of office, as Paul says in 1 Corinthians 12:12: We are all one body, yet every member has its own work, whereby it serves every other, all because we have one baptism, one Gospel, one faith, and are all alike Christians; for baptism, Gospel and faith alone make us “spiritual” and a Christian people . . . Through baptism all of us are consecrated to the priesthood, as St. Peter says in 1 Peter 2:9, “Ye are a royal priesthood, a priestly kingdom,” and the book of Revelation says, “Thou hast made us by Thy blood to be priests and kings” (5:10) . . .²⁶

Placher summarizes the resulting perspective, “Every Christian had at least two vocations: the call to become part of the people of God (Luther called it ‘spiritual calling,’ the Puritans later

24. Some of the academics which raised concern were precursors to Reformation, e.g., John Wycliffe (1329 - 1384) and John Hus (1372 - 1415). Hunt, *For Christ and the University*, 22-23.

25. Haskins, *The Rise of Universities*, 34.

26. Luther, quoted in Placher, ed., *Callings*, 211-212.

called it ‘general calling’) and the call to a particular line of work (for Luther, ‘external calling,’ for Puritans ‘particular calling’).²⁷

Anabaptists took the rejection of religious vocation even further than Luther, seeking to return to the structure of the New Testament church, i.e., the City of God. As a generalization, this included a strong critique of worldly structures, i.e., the City of Man. At times culture and education were perceived as opposed to holiness, love of God and neighbor, and the way of life called for by the Gospels. The Anabaptists embodied a perspective later termed by Niebuhr as Christ against culture. Placher offers excerpts from Ulrich Stadler (d. 1540), a leader among the Hutterites. Related, he offers material from George Fox (1624 - 1691) and Gerrard Winstanley (1609 - 1676) of the Society of Friends or “Quakers.”

In Protestantism, Luther’s consideration of monasticism as a false vocation led to the need to create alternative academic structures or join universities outside of the influence of the Roman Catholic church. Due to the lack of financial capital for the newly formed Protestant churches, the creation of new institutions required partnership with a prince. Other Christians advancing the Protestant vision of calling highlighted by Placher include Richard Baxter (1615 - 1691), John Bunyan (1628 - 1688), John Calvin (1509 - 1564), Jonathan Edwards (1703 - 1758), George Herbert (1593 - 1633), William Law (1686 - 1761), William Perkins (1558 - 1602), and John Wesley (1703 - 1791).

During this era Protestants maintained a strong connection between faith and the nourishing of the life of the mind. In addition to Luther, many of these figures were academics with a desire to transform a broken and sinful culture. Keith and Gladys Hunt argue “that the existence of universities made the Reformation a possibility . . . The Reformation was born in the university.”²⁸ The Hunts point to the universal academic language of Latin and pursuit of truth as key components of the spread of the Reformation among those educated in the university. By the

27. Placher, ed., *Callings*, 206.

28. Hunt, *For Christ and the University*, 27.

late 1600s student-initiated student ministry groups became part of the landscape, with John and Charles Wesley founding “the Holy Club” in 1729.²⁹ Such “enthusiastic” student ministries and movements conflicted with the institutional church from the beginning.

Roman Catholic responses to the Reformational perspective provided by Placher are Ignatius Loyola (1491 or 1495 - 1556), Teresa of Avila (1515 - 1582), and Sor Juana (1648 or 1651 - 1695). They demonstrate how the medieval understanding of the primacy of religious vocation continued despite external and internal challenges. In *The Spiritual Exercises* (1522 - 1524), Ignatius asserts, “My first aim, then, should be my desire to serve God, which is the end, and after this, to seek a benefice or to marry, if it is more fitting for me, for these things are but means to the end. Thus, nothing should move me to use such means or to deprive myself of them except it be only the service and praise of God our Lord and the eternal salvation of my soul.”³⁰ As noted above, the Counter-Reformation within Roman Catholicism led to the development of a curriculum for theological training.

As the Reformation era concluded and the modern era emerged, a range of perspectives vied for the Church’s understanding of vocation. Would the Counter-Reformation succeed in reasserting Roman Catholic dominance, Protestantism put Roman Catholicism out of business, Anabaptism up-end all systems, pluralism develop, or something new rise to power?

Christian Callings in a Post-Christian World (1800-Present)

An Introduction Through the Eyes of William C. Placher

Placher posits that in today’s post-Christian and modern, assembly-line era (since ca. 1800), many are uncomfortable equating work with vocation. As such, there has been a move to

29. Hunt, *For Christ and the University*, 28.

30. Ignatius. *The Spiritual Exercises*, trans. Anthony Mottola (Garden City, N.Y.: Image Books, 1964), 82-87, quoted in Placher, ed., *Callings*, 240.

embrace “simply living as Christians” as the calling of the Christian.³¹ The simple living approach has similarity with some forms of the Anabaptist and Holiness Movement perspectives.

The range of authors chosen by Placher in the final period underscores one lesson he desires “to be learned from the history of Christian ideas of vocation . . . there is not just one account of what vocation means.”³² In engaging the dialogue regarding the value of a broad understanding of vocation, he includes an external critic, i.e., Max Weber (1864 - 1920), and an external fan, i.e., Simone Weil (1909 - 1943), of the Christian faith.³³ Furthermore, he interacts with several progressive Christians, e.g., Karl Barth (1886 - 1968), Dietrich Bonhoeffer (1906 - 1945), Horace Bushnell (1802 - 1876), Dorothy Day (1897 - 1980), Howard Thurman (1899 - 1981), Thomas Merton (1915 - 1968), and Walter Rauschenbusch (1861 - 1918).³⁴ These authors, along with Feodor Dostoevsky (1821 - 1881), Soren Kierkegaard (1813 - 1855), Pope Leo XIII (1810 - 1903), John Henry Newman (1801 - 1890), and Dorothy Sayers (1893 - 1957),³⁵ frame a time of anxious societal and self-examination.

31. Placher, ed., *Callings*, 9.

32. Placher, ed., *Callings*, 329.

33. The modern German academic Max Weber is remembered for his 1) thesis of the “Protestant Work Ethic” leading to and driving capitalism, and 2) involvement in the founding of sociology. During World War II, the Jewish philosopher Simone Weil came close to embracing a mystical form of Roman Catholicism, served the Resistance in France, and died in England due to malnourishment.

34. Building upon the Swiss Reformed tradition, Karl Barth’s extensive and influential theological writing shaped “neo-orthodoxy.” Barth and Dietrich Bonhoeffer resisted the Nazis as part of the Confessing Church. Bonhoeffer gave his life during World War II as an expression of “counting the cost.” Deeply influenced by Romanticism, Horace Bushnell’s 19th century pastoral ministry was subversive to the Calvinistic perspective of the New England Congregational Churches. Dorothy Day, a convert to Roman Catholicism, cofounded the Catholic Worker Movement (1933)—a liberal socialistic movement in the United States. By advocating radical nonviolence, Howard Thurman, an African-American pastor, influenced social justice movements including the one led by his mentee Martin Luther King, Jr. The Trappist monk Thomas Merton wrote on the spiritual life and justice. In the late 19th and early 20th century American Protestant Christianity, Walter Rauschenbusch advanced a “theology of the social gospel.”

35. Through writings such as *The Brothers Karamazov*, Feodor Dostoevsky serves as one of the few significant Russian novelists who influences the West. Soren Kierkegaard’s philosophy forces the reader to examine the tension between faith and real world ethical challenges. In his late 19th century tenure as head of the Roman Catholic Church, Pope Leo XIII revived Thomism, re-founded the Vatican observatory, promulgated Marian devotion with an emphasis on rosary prayer, and responded to the social issues of his time by offering in *Rerum Novarum* as a middle ground between socialism and capitalism. John Henry Newman, influential in 19th century British higher education, converted from Anglicanism to Roman Catholicism with a passion for the call of God. His perspective on the university, continues to be referred to in the 21st century. Dorothy Sayers stood out as a cutting-edge British writer of her time. Her work included popular mysteries and Christian writing.

How does the believer interact with these divergent voices? In *The Cost of Discipleship*, Bonhoeffer challenges the reader with the “ultimate encounter” of standing “face to face with Jesus, the Son of God . . . [In which we find] the life of discipleship is not the hero worship we would pay to a good master, but obedience to the Son of God.”³⁶ In response to challenges of faith on the secular and secularizing campuses, the 20th century witnessed the growth of college student ministry. This will receive attention in a coming section.

Placher’s historical framing of classic texts on calling provides a valuable lens for reading, interpreting, and applying insightful material from those who have gone before us. Not everyone receives a clear vision or word from God. How one reads texts such as those listed above has a lot to do with how one understands the Big Picture, i.e., God’s story of creation, fall, and redemption.

Leading Lives That Matter

As part of the Lilly Foundation’s exploration of vocation, Schwehn and Bass’s *Leading Lives That Matter* complements Placher’s consideration of Christian callings by focusing on the post-Christian world. *Leading Lives That Matter*, the purpose and title of the anthology, can be summarized as the lifelong journey in conversation with a community of pilgrims seeking to make a difference in the world, to be a people of meaning, substance, and significance (manifesting both personal integrity and social responsibility) in all spheres of being.³⁷ The direct comparisons of texts and how they address the topics provide an excellent resource to consider calling, borne out of their own children’s wrestling with calling during college at the time of the volume’s composition. Not only do many young adults struggle to figure out what they will do to earn a living, but even older Americans face this question during times of unexpected

36. Dietrich Bonhoeffer, *The Cost of Discipleship*, trans. R.H. Fuller (New York: Macmillan, 1959), 48-52, 53-55, 56-57, 60-66, quoted in Placher, ed., *Callings*, 389-399.

37. Schwehn, Mark R. and Dorothy C. Bass, eds. *Leading Lives That Matter: What We Should Do and Who We Should Be* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2006), 5, 1, 491, 2.

unemployment or relocation. Many people are asking not only how to make a living, but also what their work has to do with their identity.³⁸

In *Out of My Life and Thought*, Albert Schweitzer relates that his resignation from the post of principal of Collegium Wilhelmitanum for medical school training was to follow Jesus' call to lose his life for Him by serving those challenged by material or health needs. By contrast, the university results in "enjoying the good fortune of studying and even getting some results in scholarship and the arts."³⁹ Schwehn and Bass address confusion in making "good judgments about how we should live," i.e., leading lives that really matter, through excerpts on authenticity, virtue, and vocation.

Schwehn and Bass present and explore vocation as the lens for Christians. Introduced by Matthew 20:20-28, the 20th century authors include a range of perspectives and forms of writing in order to expand the reader's engagement with the topic. Although some direction is offered, they do not provide a simple answer for navigating the complexities of vocation. In *Wishful Thinking: A Theological ABC*, Frederick Buechner poetically and insightfully frames the decision making involved in vocation,

[Vocation] comes from the Latin *vocare*, to call, and means the work a man is called to by God. There are all different kinds of voices calling you to all different kinds of work, and the problem is to find out which is the voice of God rather than of Society, say, or the Super-ego, or Self-interest. By and large a good rule for finding out is this: The kind of work God usually calls you to is the kind of work (a) that you need most to do and (b) that the world most needs to have done. If you really get a kick out of your work, you've presumably met requirement (a), but if your work is writing TV deodorant commercials, the chances are you've missed requirement (b). On the other hand, if your work is being a doctor in a leper colony, you have probably met requirement (b), but if most of the time you're bored and depressed by it, the chances are you have not only bypassed (a) but probably aren't helping your patients much either . . . The place God calls you to is the place where your deep gladness and the world's deep hunger meet.⁴⁰

38. Schwehn and Bass, *Leading Lives That Matter*, xvi.

39. Albert Schweitzer, *Out of My Life and Thought* (Baltimore, MD: The Johns Hopkins University Press, 1998), 81-95; originally in English from (New York, NY: Henry Holt and Company, 1933), 102-118, quoted in Schwehn and Bass, *Leading Lives That Matter*, 29-36.

40. Frederick Buechner, *Wishful Thinking: A Theological ABC* (New York, NY: Harper and Row, 1973), 95, quoted in Schwehn and Bass, *Leading Lives That Matter*, 111-112.

Taking a step further, in the selection from *Ethics*, Dietrich Bonhoeffer drives home the holistic responsibility of vocation, rebuking the irresponsibility of “a myopic self-limitation to one’s vocational obligation in the narrowest sense.”⁴¹

Part II: Questions of *Leading Lives That Matter* wrestles with seven very practical questions.⁴² First, Schwehn and Bass ask, “Are Some Lives More Significant Than Others?” They open with a particularly pertinent text to college students, C.S. Lewis’ 1939 Oxford sermon *Learning in War-Time*. The duty of the learned life for some, whether for a life serving in the academy or beyond, should be stewarded wisely. One finds resonance with Luther’s call for some to continue in their education in order to become clergy to teach and lead the people of God. In exploring whether one’s job must be the primary source of one’s identity, Gilbert Meilander’s *Friendship: A Study in Theological Ethics* considers the relationship between friendship and vocation. Although favoring friendship over vocation in guiding a unified life, he gives the final word to St. Augustine,

We see then that it is love of truth that looks for sanctified leisure, while it is the compulsion of love that undertakes righteous engagement in affairs. If this latter burden is not imposed on us, we should employ our freedom from business in the quest for truth and its contemplation, while if it is laid upon us, it is to be undertaken because of the compulsion of love. Yet even in this case the delight in truth should not be utterly abandoned, for fear that we should lose this enjoyment and that compulsion should overwhelm us.⁴³

The concluding section, *How Shall I Tell the Story of My Life?*, offers rich fiction and excerpts on storytelling:

Highly generative American adults may not fit neatly into any single character type, but they do seem to have a *type of story* to tell about life. The redemptive stories that highly generative American adults tell recapture some of the ideas espoused in moral character types from long ago, but they also speak into the very contemporary language of 21st-

41. Dietrich Bonhoeffer, *Ethics* in *Dietrich Bonhoeffer Works*, Vol. 6 (Minneapolis, MN: Fortress Press, 2005), 289-297, quoted in Schwehn and Bass, *Leading Lives That Matter*, 107-111.

42. These questions are: Are Some Lives More Significant Than Others?; Must My Job Be the Primary Source of My Identity?; Is a Balanced Life Possible and Preferable to a Life Focused Primarily on Work?; Should I Follow My Talents as I Decide What to Do to Earn a Living?; But To Whom Should I Listen?; Exploring Can I Control What I Shall Do and Become?; and How Shall I Tell the Story of My Life?

43. Gilbert Meilander, *Friendship: A Study in Theological Ethics* (Notre Dame: University of Notre Dame Press, 1981), 86-103, quoted in Schwehn and Bass, *Leading Lives That Matter*, 229-243.

century America. Redemptive stories provide images, scenes, plots, and themes that we might wish to borrow and rework into our own lives. I will never be just like my most admired hero from history or the movies, or my most beloved high school coach. But I may borrow pieces of their *stories* and work them into my own.⁴⁴

The case studies in the Appendix offer storytelling for the college student minister to interact with when they seek to define and discern calling with students on their academic journey.

Every Work a Calling in a Post-Christian World

Although it would appear through the storytelling not only of Placher, but also Schwehn and Bass that the Reformational position on calling has passed away or become irrelevant, a nuanced form of this perspective has flourished in the 20th and 21st century. For example, in *The Call: Finding and Fulfilling the Central Purpose of Your Life*, Os Guinness defines calling as “the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service.”⁴⁵ Then he articulates a clear and helpful distinction between primary calling and secondary callings. Our primary calling is to the Lord. Secondary callings “are our personal answer to God’s address, our response to God’s summons. Secondary callings matter, but only because the primary calling matters most.”⁴⁶ Guinness’s use of primary calling is roughly equivalent to spiritual or general calling as advocated by the Reformers. Likewise, his understanding of secondary calling is in the tradition of the Reformational understanding of external or particular calling.

In *God at Work: Your Christian Vocation in All of Life*, Gene Edward Veith Jr. seeks to offer “an exposition of the doctrine of vocation and an attempt to apply that doctrine in a practical

44. Dan McAdams, *The Redemptive Self: Stories Americans Live By* (New York, NY: Oxford University Press, 2005), quoted in Schwehn and Bass, *Leading Lives That Matter*, 471-480.

45. Guinness, *The Call*, 4, 29.

46. Guinness, *The Call*, 31.

way to life in the twenty-first century.”⁴⁷ The inspiration for his popular text is the twentieth-century Swedish theologian Gustaf Wingren’s sophisticated systematization and contemporary application of Luther’s insights in *Luther on Vocation*.⁴⁸ In framing vocation Veith writes, “The term *vocation* comes from the Latin word for ‘calling.’ The Scripture is full of passages that describe how we have been *called* to faith through the Gospel (e.g., 2 Thessalonians 2:14), how God *calls* us to a particular office or way of life (e.g., 1 Corinthians 1:1-2; 7:15-20).”⁴⁹ Some erroneously believe that the priesthood of all believers demotes the importance of the pastoral office by giving it equal footing with all other vocations. Instead, the doctrine points out that just as the pastoral office is a vocation with responsibilities, authority, and blessings, so too do the vocations of the laity come with their own God-appointed responsibilities, authorities, and blessings. God values and equips each person, no matter their vocation. And, in fact, human beings can and do have multiple callings in their work, families, society, and the Church.

Continuing to affirm Luther’s idea of the priesthood of all believers, Veith elaborates that God uses vocations to reveal Himself to human beings and through human beings. God’s presence in the workplace lends a certain sacredness to the more mundane daily activities of our work and lives. All activities of life are opportunities for God to reveal himself. In fact, “vocation is a mask of God.”⁵⁰

Turning to Wingren, one encounters Luther’s definitions of *vocatio*. In addition to the call of the gospel of human beings “to be the children of God”,⁵¹ Luther offered the ideas of the station of life and the action of entering the office of preaching. His understanding of station of life is based upon “I Corinthians 7:20, where it is said that each shall remain in the same vocation

47. Gene Edward Veith, *God at Work: Your Christian Vocation in All of Life* (Wheaton, IL: Crossway Books, 2002), 9.

48. Veith, *God at Work*, 9.

49. Veith, *God at Work*, 17-19, 21-22.

50. Veith, *God at Work*, 23-24.

51. Wingren, *Luther on Vocation*, trans. Carl C. Rasmussen (Philadelphia, PA: Muhlenberg Press, 1957), 1.

(*kleis*) in which he was called.”⁵² “In his lectures on the Epistles to the Romans, 1515 - 1516, one finds direct insistence that every station in society imposes its peculiar requirement, which is neglected if one instead imitates the legend of some holy life.”⁵³ Luther’s reaction to and rejection of the monastic ideal spurred the Reformation’s call of each believer to offer their station (*Stand*) and office to the Lord. Luther used the term *Beruf* for the Christian’s earthly or spiritual work.

Can one engage in a false *Stand* and *Beruf*? Yes; he considered monasticism to be such a vocation. Other false stations or sinful orders include robbery, usury, and prostitution. Examples of true stations to be embraced and carried out are “husbands and wives, boys and girls, lords and ladies, governors, regents, judges, officeholders, farmers, citizens . . . [and] soldiers.”⁵⁴

Wingren further explains Luther’s teaching regarding stations of life. A station is part of a natural order. As such, when one excels at living fully within one’s station, society—through God’s created order—is blessed. Station, used interchangeably with vocation, is not limited to an occupation, but also encompasses relationships, e.g., mother, father, sister, brother, employee, or employer. There should be no dichotomy between one’s home life and office life, private and public life. All spheres are sacred. There is not a hierarchy of vocations with religious ones being sacred and as such above the secular ones.

Although one may initially come away with the impression that station of life and vocation focuses upon an ordering of society, it is important to follow the thread of relationships. The reason that Christians are assumed to more properly fill earthly stations and offices than those not following Christ is that God’s love works through them. As noted above, as Christians properly engage their vocations, they are the “mask of God.” For this reason, devotion to one’s office demonstrates a devotion to love and the well-being of one’s neighbor(s). When one takes care of one’s office, one cares for human beings. This is the work of God. One doesn’t demonstrate devotion to God by reaching up to God, higher and higher, but rather by reaching out

52. Wingren, *Luther on Vocation*, 1.

53. Wingren, *Luther on Vocation*, viii.

54. Wingren, *Luther on Vocation*, 3.

in love to one's neighbor(s).⁵⁵ In addition the "law" of the stations themselves spurs human beings in the direction of love, e.g., husband and wife in marriage caring for their children.

It is important to note that the love of neighbor is an extension of the love of God on earth, not a manner to earn the love of God and not extended to the Kingdom of Heaven. Wingren states, "God does not need our good works, but our neighbor does. It is faith that God wants. Faith ascends to heaven."⁵⁶ Furthermore, all baptized in Christ carry a cross—"bracketed with the high and holy cross of Christ"—in the daily fulfillment of their earthly vocations in love of neighbor before God and under the law, waiting spiritual government in the resurrection.⁵⁷ "The human being who in his vocation serves his fellow-men fulfills his task out of love for Christ, and receives the same poor measure of gratitude as Christ did. This is the only way love of Christ can be real."⁵⁸

According to Wingren, the neighbor takes the central place in "Luther's ethics, not God's kingdom or God's law or 'character.'"⁵⁹ With this being the case, "Love born of faith and the Spirit effects a complete breakthrough of the boundary between the two kingdoms, the wall of partition between heaven and earth, as did God's incarnation in Christ."⁶⁰ The child of God and follower of Christ who is not expressing love and faith in a secondary calling is not fulfilling their primary calling. As such this is an example of sin, i.e., the devil instead of Christ "riding" (or guiding) one's life.⁶¹ God and Satan's conflict is readily apparent not only in Christ's redemptive work, but also each person's "battle of faith."⁶²

Related to vocation, and explored in Chapter Two, much has been written on work. The crisis and dissatisfaction with work, to some degree stemming from the cultural equivalence of

55. Wingren, *Luther on Vocation*, 9-10.

56. Wingren, *Luther on Vocation*, 10.

57. Wingren, *Luther on Vocation*, 29-30.

58. Wingren, *Luther on Vocation*, 31.

59. Wingren, *Luther on Vocation*, 46.

60. Wingren, *Luther on Vocation*, 46.

61. Wingren, *Luther on Vocation*, 78.

62. Wingren, *Luther on Vocation*, 63.

vocation and work in the contemporary period, led Miroslav Wolf to critique vocation in *Work in the Spirit*. Wolf offers an excellent definition of work:

Honest, purposeful, and methodologically specified social activity whose primary goal is the creation of products or states of affairs that can satisfy the needs of working individuals or their co-creatures, or (if primarily an end in itself) activity that is necessary in order for acting individuals to satisfy their needs apart from the need for the activity itself.⁶³

Due to its origins and refinement in the “feudalist and early capitalist societies,” Wolf considers the concept of vocation “static.”⁶⁴ He argues for *charisma* and “life in the Spirit” as “the cornerstone of a theology of work.”⁶⁵ “*Work in the Spirit is one dimension of the Christian walk in the Spirit* (cf. Rom. 8:4; Gal. 5:16ff).”⁶⁶ In his critical dialogue with Luther, Wolf raises several difficulties with his understanding of vocation. For example, he believes that Luther’s perspective leads to indifference and eventually an alienation in work. Additionally, Wolf asserts that Luther presents a dangerous ambiguity between call and occupation, with work becoming reduced to gainful employment. Furthermore, ideological misuse ennobles dehumanizing work with a lack of applicability to a mobile industrial and information society—with synchronic plurality and multiplicity of employment.⁶⁷

No doubt some have taken stations of life, secondary calling, and vocation in the direction of identity resting in careerism with a full dose of the Protestant work ethic. In addition, some have used it to legitimate oppressive forms of work. But the reading and updating of Luther’s work by theologians such as Wingren and Veith have much resonance with Wolf’s perspective. The equivalence of calling with vocation includes the distinction between calling and secondary callings, i.e., stations of life, with work among the secondary callings. Following others, Wolf rightfully questions Luther’s interpretation of 1 Corinthians 7:20. Placing that aside,

63. Miroslav Wolf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wipf & Stock Pub., 1991), 10.

64. Wingren, *Luther on Vocation*, vii.

65. Wingren, *Luther on Vocation*, viii.

66. Wingren, *Luther on Vocation*, emphasis in original, viii.

67. Wingren, *Luther on Vocation*, 107-109.

the call to love God, neighbor, and creation is at the heart of the responsibility of human beings (Gn 1:26-31; Dt 6:4-6; Mt 22:36-40, 28:16-20).⁶⁸ So although, Wolf's critique of the equivalence of primary calling with work is important and the consequences raise concern, the author believes that Luther and those who continue in his tradition would appreciate (instead of standing in strong opposition to) his position. Furthermore, as noted above, Luther's concern about the two kingdoms leads him to strong concern for the Spirit in relationship to the Christian life.

College Student as a Secondary Calling, a Tentmaker

As should be apparent by now, a child of God and a follower of Christ continues to be a child of God and a follower of Christ no matter the context. “The Good Shepherd” is with his “sheep” throughout their journey in life no matter the secondary calling(s) and challenges present in fallen creation (Ps 23, Is 40:11, Jer 23:1-8, Ez 34, Jn 10:1-21, Rv 7:17). Schooling comprises a significant period of the formational time in one’s life in many parts of the world. In the United States, some begin before kindergarten and extend much beyond high school. In *The Complete Book of Everyday Christianity*, Angus M. Gunn comments regarding education, “Individual successes in life and national destinies are being increasingly linked to the quality of educational experiences. In a parallel outlook the New Testament emphasizes the necessity of instruction. Paul, for example, talks about counseling and teaching everyone with all wisdom in a way that is similar to preparing students for a final exam (Col 1:28).”⁶⁹

Due to the tension that has existed between Christ and culture from the beginning of Christianity, many Christians engage the secular educational system’s leaders, values, and structures with concern. Although some Christians enter the larger secular educational journey embracing culture or on a quest for a deeper understanding of culture, more do so out of necessity

68. Two significant texts for the author: Dennis P. Hollinger’s *Head, Heart & Hands: Bringing Together Christian Thought, Passion and Action* (Downers Grove, IL: InterVarsity Press, 2005) and Scot McKnight’s *The Jesus Creed: Loving God, Loving Others* (Orleans, MA: Paraclete Press, 2004).

69. Angus M. Gunn, “Education,” *The Complete Book of Everyday Christianity: An A-To-Z Guide to Following Christ in Every Aspect of Life*, eds., Robert Banks and R. Paul Stevens (Downers Grove, IL: InterVarsity Press, 1997), 330.

considering the pressures of work and finances. Others seek (personally, through collectives, and/or through Christian schooling) to provide their own educational material.

Although a student may be completely educated in Christian circles, even the one room kindergarten through eighth grade schools of the Amish (i.e., an Anabaptist sect which strongly embraces a Christ against Culture perspective) cannot entirely separate from the larger culture. Human beings are created beings with shared forms of communication and tools engage their labors in a physical order with head, heart, and hands.

The more one climbs the education ladder the more one intersects with secular education and culture. Those who leave the educational process earlier interact with the practical application of secular education and culture in the broader society. Veith writes regarding the calling of a student, “The duties of his office include studying, going to class, and finishing his assignments! The work he does for his professors and in conjunction with his fellow students is a vocation, which does not entail necessarily getting paid.”⁷⁰

Undergraduate education offers unique opportunities and challenges to develop in one’s secondary callings. In addition to the faculty, the student entering a secular campus encounters stations or offices competing for the student’s time, energy, and resources. Examples of these stations include athletics, career development, chaplains, clubs, computer services, faculty, food services, health care, and student life. How will these stations or offices be filled? Although the structures seek to provide accountability and point in the right direction, the structures and those serving in them are broken. Furthermore, it is not as simple as the above definitions indicate. There is a growing diversity of students (e.g., gender, ethnicity, aims), staff, faculty, campuses (e.g., heritage, funding, future direction, structures), and perspectives on the aim of education informed by theories of student development.

As students seek to lead lives that matter, it is vital for them to understand their calling. With regard to being a child of God, it is significant to emphasize the Biblical story of Creation-

70. Veith, *God at Work*, 58.

Fall-Redemption as outlined in *Creation Regained*; what it means to be created in the image of God (Gn 1:26-8, Col 3:9-10); loving God, neighbor and creation with head, heart, and hands (Gn 1:26-31; Dt 6:4-6; Mt 22:36-40, 28:16-20); and offering all to the glory of God (1 Cor 10:31).

Regarding secondary callings, Wingren notes that the focus is upon how one serves as “God’s hands, channels and means through which he gives us all things.”⁷¹ Although it may seem repetitive, it is important to return to this foundational point. Students are often tempted to choose secondary callings for prestige, power, finances, and upward mobility. In Christian circles, students may be encouraged to choose secondary callings in a manner which resists these temptations for the sake of the Kingdom of Heaven. But a blanket rejection of choosing vocations offering cultural influence and financial revenue in order to bless one’s neighbor solely through some form of service, ministry, or lesser position may lead to a bad match not only for the student, but also for the creation and culture yearning for the people of God to be servants in very practical ways. Such labor not only is a witness, but also participates in the redemption of the creation and the culture.

Redemption does not just involve ministry vocations but carries across all proper vocations. Luther’s emphasis can easily be lost when rallying servants of the Lord to engage work for the Lord, e.g., missionary service. Regarding missionary service, not only is all of life missional, but also there has been an increase in missions agencies seeking people with a particular practical skill to share, engage with, and bless those of another culture. This enables the worker to have a focused area of relationship building, i.e., a platform in their work, and a means to raise resources for ministry.

Taking a step back, one is reminded of the Apostle Paul who as recorded in Acts 18:1-4 is engaged in tentmaking. The secondary calling of a “tentmaker” serving in a guild accomplishing particular tasks gives another lens to the reading of 1 Corinthians 7:17: “Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This

71. Wingren, *Luther on Vocation*, 126.

is my rule in all the churches.” Paul’s secondary calling was a conduit, not a hindrance to his service to the Lord. What is the best way to learn to serve the Lord as a “tentmaker” while in college? By being a student who offers one’s work to the Lord. The child of God understands their secondary callings as a blessing to their neighbor not only in the short term, but also in the long term. This way of life is transferable to graduate school, one’s context for living, family relationships, community service, a secular profession, an occupation in a closed country, etc. Veith comments on finding one’s vocation in the here and now, i.e., with the assumption of godly vocation(s):

Our vocation is already here, where we are and what we are doing right now:

Certainly we may have different callings as we go through life, and we may be preparing for some future goal. But that must not be allowed to obscure the fact that the relationships, duties, and daily work that God has given to each of us *right now* is a divine and holy calling from the Lord.

A college student might be working for that M.B.A., but right now he is putting himself through college by working at a fast-food joint, taking orders over an intercom and shoving hamburgers at people through the drive-through window. That is his calling right now. God is using him to give daily bread to His people. He, in turn, is serving his neighbors through his work. Later he may have a different calling, one that pays better and that uses more of his talents, but for now this is his arena of daily service.⁷²

In slight disagreement with Veith, the author points out the importance of not losing sight of the vocation of the student as the primary area of daily service for the student.

How does the student address the questions of secondary callings? In addition to those offered by campus structures, prayer, and Scripture, the people of God are vital as one discerns next steps. Wingren writes that Luther considers prayer

a turning point in which the suffering laid upon us ceases to be a heavy cross and becomes easy to bear, because in prayer God himself comes to man and helps him to live and act . . . The struggle between the old man and the new is indeed prayer. It is the old man who endures the cross of vocation; it is the new man who rejoices in vocation, and from within gives it new character, just as a man changes and adorns a prison in which he lives willingly, and flourishes. Between the night of despair and the peaceful day of labor hangs faith, prayer, and struggling.⁷³

72. Veith, *God at Work*, 57-58.

73. Wingren, *Luther on Vocation*, 199.

Furthermore, the Word of God is important when resisting the devil,

the Word unveils the devil in all his disguises and unmasks him . . . Thus the Word, together with vocation, stands out as man's firm support, placed as he is between God the Creator and the devil the usurper. The gospel and one's station are placed side by side as constituting together a sure defense against all doubt, come what may . . . A Christian lives in vocation and in the church. Vocation is the concrete form of the law, and the church is the concrete form of the gospel.⁷⁴

In *The Fabric of the World: Inquiries into Calling, Career Choice, and the Design of Human Work*, Lee Hardy states that vocation in the New Testament “pertains to the call of the gospel, pure and simple.”⁷⁵ Furthermore, the people of God are commanded and called by Christ “to love and serve our neighbors with the gifts that God has given us.”⁷⁶ Hardy, Professor of philosophy at Calvin College (Grand Rapids, MI), defines work as “the social place where people can exercise the gifts that God has given them in the service of others . . . making responsible choice of vocation, is ascertaining precisely which gifts God has bestowed upon me.”⁷⁷ He confesses,

[This] can be a difficult, painful, and protracted process. We were not born with job descriptions taped to our backs. Our vocational aptitudes have to be discovered in that process by which we come to know ourselves. But the road to self-knowledge can be a long one, and often we don't possess a clear idea of exactly what our talents are at the time we must make vocational decisions. If we are not sure what we are good at, it often pays to reflect upon our past experience with precisely that question in mind. What have I done, and done well? What kind of skills did I make use of? . . . Besides reflecting on past experience, remaining open to future experience is equally important. For self-knowledge is an open-ended process . . . Some experimentation, then, may be required in the process of career choice . . . career decisions are rarely irrevocable. Most people nowadays go through four or five career changes in the course of a lifetime.⁷⁸

Hardy also recommends vocational counseling and testing, resisting various temptations to sin (e.g., greed, pride, envy, fear, self-deception), advice of others known for mature and balanced judgment, prayer, and the realization that unique callings are exceptional involving a sign from

74. Wingren, *Luther on Vocation*, 122-123.

75. Lee Hardy, *The Fabric of the World: Inquiries into Calling, Career Choice, and the Design of Human Work* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1990), 80-93, quoted in Schwehn and Bass, *Leading Lives That Matter*, 90-100.

76. Hardy, *The Fabric of the World*, 90-100.

77. Hardy, *The Fabric of the World*, 94.

78. Hardy, *The Fabric of the World*, 94-96

God. He offers three helpful steps in responsible vocational choice: “identify the abilities and talents God has given us . . . the specific concern God has given us . . . [and] certain lively interests apart from any other-directed concerns . . . lead[ing] us to cultivate skills that we can in turn use in the service of others.”⁷⁹

79. Hardy, *The Fabric of the World*, 99.

CHAPTER FOUR

PROJECT DESIGN AND OUTCOMES/RESULTS

Introduction

Reflections on calling are not merely theological or academic. A biblical understanding of calling is essential to guide individuals at the crossroads of life decisions. The author desired to partner with InterVarsity Christian Fellowship/USA's Alumni Department and Graduate and Faculty Ministries in surveying alumni about their undergraduate experience and next steps in relationship to calling, but InterVarsity does not survey alumni. As such, this form of research does not have precedent or a supporting structure. Although the Emerging Scholars Network (ESN) has collected stories on their blog (<http://blog.emergingscholars.org>), the author desired to conduct a quantitative closed question survey. David Currie gave the author permission to conduct an online survey and it was reviewed by Bryan Auday. The author announced the survey via an ESN blog post on December 12, 2016.¹ The survey was closed on December 22. 75 responses were received.

By God's grace, an unexpected Vocational Stewardship grant awarded to InterVarsity Christian Fellowship/USA's Graduate and Faculty Ministries provided an additional opportunity to survey representatives from 30+ participating campus chapters. This survey was conducted in June 2017. 176 students and 57 faculty responded to the survey. In addition, the author participated in Zoom calls with the 31 InterVarsity Christian Fellowship/USA Graduate and Faculty Ministries campus ministers involved in the Vocational Stewardship Grant.

In July 2017, building on the ESN Blog survey, a follow-up qualitative survey was sent

1. Thomas B. Grosh IV, "Help Tom Finish His Dissertation and You Could Win a Free Book," Emerging Scholars Network Blog, December 12, 2016, accessed December 12, 2016, <http://blog.emergingscholars.org/2016/12/help-tom-finish-his-dissertation-and-you-could-win-a-free-book/>. Note: For a copy of the survey go to Appendix D.

to the 45 first survey participants open to sharing more of their story. The author focused upon the respondent's definitions of calling, what resources would have been (and may still be) of assistance in exploring calling, and in what manner campus ministries were or were not of assistance in the development of an understanding which undergirds the postbaccalaureate engagement of higher education. The author's expectation was that the Emerging Scholars had to develop their sense of calling on their own, possibly in tension with their undergraduate ministry context. In the future, the author will also give a short follow-up survey requesting input on desired resources for addressing the vocation of a student. Seven responses were received to the follow-up survey. All expressed interest in continuing involvement with the research.

Due to the InterVarsity Christian Fellowship/USA's Emerging Scholars Network (ESN) focus upon graduate students in their vocational journey, ESN provides a unique platform for exploring the transition between the undergraduate and graduate studies/ministry. Lord willing, the various tools and results will not only generate ideas of material to be created to address the needs of Emerging Scholars, but also speak into the larger context of campus ministry.

ESN Blog Survey

Building upon stories shared by Emerging Scholars (see sampling in Appendix B, C)² and the perspective offered by the research offered in Chapter 1 - 3 (with emphasis upon Placher's outlining of callings), the author conducted a research survey from December 12 - 22, 2016 via the ESN blog post.³ 75 responses were received. The 75 respondents to the ESN Blog Survey ranked their definitions of calling in the below order (1 being closest to one's

2. These case studies, plus an additional one, played a central role in my MAR thesis-project, upon which I built this Doctor of Ministry: Thomas B. Grosh IV, "Defining and Discerning Calling: A Literature Review Applied to College Student Ministry's Engagement of the Student's Academic Journey" (master's thesis-project, Evangelical Theological Seminary, 2016).

3. Grosh IV, "Help Tom Finish His Dissertation and You Could Win a Free Book," <http://blog.emergingscholars.org/2016/12/help-tom-finish-his-dissertation-and-you-could-win-a-free-book/>. See Appendix D for a copy of the survey.

understanding and 6 being furthest from one's understanding):

- Every work a calling (1.72).
- Simply living as Christians (2.39).
- Giving testimony to the Gospel (2.95).
- Religious life (3.89).
- Religious life as separate (4.87).
- No sense of calling (4.96).

The top five influences on views regarding calling were campus ministry (41.33%), Church (40.00%), personal conversation (34.67%), publications (26.67%), Bible study (24.00%). The five top influences on expressions of calling by survey participants were campus ministry (42.67%), personal conversation (28.00%), publications (25.33%), Church (24.00%), Bible study tied with conference/retreat/seminar/workshop (22.67%). The five resources most helpful in undergraduate ministry were mentoring relationships (40.00%), personal conversation (34.67%), conference/retreat/seminar/workshop (28.00%), publications tied with small group Bible study (22.67%). Note: 18.67% were not involved in an undergraduate campus ministry.

ESN Blog Follow-up Survey

To learn more of the stories of survey participants, the author requested those with openness to further interaction to supply their email addresses and preferences for further communication. Based upon this the author sent a follow-up survey (See Appendix E) to 45 participants which asked:

- How do you define calling?
- How deeply and/or often do you think about calling?
- Who and/or what most influenced your views on calling as a student (undergraduate and/or graduate school)?
- What do you consider the best resource(s) on calling (article, book, journal video, etc.) in general and/or your field of study?
- What is an example of how you've experienced student ministries best engage the topic of calling?
- What is an example of how you've experienced student ministries fall short of engaging the topic of calling?
- How is your perspective on calling being shaped today?

Seven participants responded to the follow-up survey. Only one received an undergraduate degree from a Christian college/university. Four were currently engaged in graduate student ministry. Six out of the seven were male. Five were Caucasian. There was a range of academic stage, age, and area of study.

Definitions of calling offered were:

- An invitation or vision from God to use my knowledge, skills, and attitudes in my current time and place for His glory.
- How the Lord calls you to be in a certain phase of life.
- The path God would have me walk. Not something I hoped for or expected, but a perfect fit, rewarding beyond measure.
- One's purpose - a specific vocation (whether occupation or pastime) by which a person accomplishes God's purposes. I am not sure, but expect this can vary across people and within one's life. I think that all Christians are called, but am not sure that one is called very specifically (e.g., to be a missionary in China) or more generally (to use one's gifts).
- The type of work or skill or placement God gives you evidence you are best at.
- The responsibility to develop and use your God-given talents to the best of your abilities and in the service of God, humanity and the wider creation. Some people may receive a specific calling to a specific role or ministry, but for most people it's a combination of gifting and opportunity. It's not a static thing but can evolve and change over time.
- God's pull on your life to serve him in a way or a variety of ways that aligns with the gifts he has given you.

Respondents thought about calling quite frequently:

- Daily to weekly. I try to understand how I can be in close connection with God so that I can do my best to serve others each day.
- Very frequently. As an ethnic and sexual minority who is pursuing academic scholarship in a secular university context as a committed Christian, all of my ruminations can be seen through the lens of vocation.
- Weekly. Before I felt truly called I dwelt on the future and obsessed over possibilities and choices. Now that I feel the pull in a certain direction, though I am not sure where it will lead, I think less deeply about the future. I'm learning to trust God with that and live in the present.
- I recently was on the job hunt, and got a job I am excited about - so 'calling' has been particularly relevant, though I might use words/phrases like 'purpose', 'meaning', and 'reconciling faith and work'. On a given day, I often think about concrete to-dos instead of calling, however I think about it in the sense of how to become a better professor - by being a better me. So a lot.
- Quite regularly. With regard to my own life, I am an academic with an unstable job situation, with short-term grants and postdoc positions which lead me to reconsider my calling every few years. I also see it as part of my calling to help Christian students (mainly postgrads) discern their own calling.
- Often, as a student with the goal of using my degree in what I feel he has called me to do.

Regarding influences upon calling:

- I learned about calling through my church (Geneva Campus Church in Madison, WI), through Cru as an undergrad, and through InterVarsity (my wife worked for InterVarsity and now IFES).
- Conversations with InterVarsity staff, Christian Study Center personnel, and self-reflection.
- As a religion major at a Lutheran undergraduate school, we certainly talked a lot about vocation and calling. I had ways of framing the plan I had made for my own life in these terms, but it wasn't until my plans failed and my own will broke that I really understood what it means to be called toward something. That vocabulary became intelligible only once I had experienced failure. God used the book, *An Agricultural Testament*, by Sir Albert Howard to teach me how to follow.
- I'm not certain, but I think conversations with my wife, as well as reading *Every Good Endeavor* by Tim Keller as a small group though graduate InterVarsity
- Those who praised my work in class got me to think I can do this thing for a living.
- Books, preaching in church, discussions in my graduate ministry group, conferences.
- IVCF, and my Wycliffe colleagues, who taught me to think in terms of the bigger picture of the spiritual needs in the world, and the role of academia in filling them.

The best resource(s) on calling were quite varied. One stated, "Failure and heartbreak, then John's gospel." Another considered most of their thoughts on calling have been formed through relationships. The two book recommendations given were Tim Keller's *Every Good Endeavor* (mentioned in response to the previous question) and Frederick Buechner's memoirs. One respondent gave several streams, "I've received periodic emails from ESN, GFM, and the well. Through those, I've purchased recommended books. I've also had great mentors (Terry Morrison, Peter Bosscher, Cal DeWitt, Martin Price). I've also learned a lot from the American Scientific Affiliation, mostly through their annual conference." One although finding it "Difficult to say," found the "sense of calling . . . developed from growing up in a Calvinist/reformed church where 'the whole of life for Christ' was an important theme so it's grown organically. The Kuyperian tradition in this area has been influential."

When asking for examples of how student ministries best engaged the topic of calling, two responded that they were not part of student ministries. But the other respondents stated:

- I feel like it's important to continually provide resources and discussion on how God is at work in your life and in your job, no matter what it is. I've seen people living out their calling and being very loving as bus drivers and wastewater treatment plant operators. Especially at the undergrad level, students are trying to figure out what to

do with their lives. Mentors who have been there before can help guide students in this process. I want to be a professor so I can guide students along this journey. The answer isn't just to "be a pastor" or "do what I do in 20 years".

- I was a part of Asian InterVarsity during my undergrad, and, while we did not use the rhetoric of calling very frequently, our intense discussions about race relations were essentially getting at how the Lord calls us to be as ethnic minorities. For example, when we talk about the model minority myth, experiences of racial discrimination and violence against Asian minorities, differentiating the experiences of Asian sub-ethnicities in the U.S., anti-black racism amongst (East) Asian communities, and the relationship of Asian Americans to other minority groups, we are having discussions about what it means to be a faithful Asian American Christian in this particular historical moment.
- The small group book study of *Every Good Endeavor* was positive overall. I didn't always read thoroughly or remember thoroughly, but I think this reminded me that one can pursue God through various jobs - a given job is rarely inherently 'Christian' or not.
- Reading and discussing short articles together by a range of Christian academics, both setting out the theological principles of calling and the specific form this might take in academia, and inspiring examples of Christian academics who have made a difference in their field or to the church.
- . . . There is an informal prayer meeting network that I attend, and we pray for our colleagues and support each other. But they do not do any sort of focused effort to help us think about calling in regards to our studies.⁴

As for examples of how student ministries fell short of engaging the topic of calling, respondents who were part of student ministries shared:

- I felt Cru missed it a little in my experience as an undergrad. They would say things like "obey God's call for your life and go on a Cru summer project" which I felt was counterproductive because they assumed that the only way to be obedient to God's call was to go on a summer project.
- My one grievance about student ministries is that, on average, most staff and students do not have any vocabulary for speaking about calling for sexual minorities. "Relational calling" is usually spoken about in the context of dating, don't have sex before marriage, and committed spousal love between a man and woman. There is no discussion about the calling of Side B Christians who are attempting to live lives of celibacy, and if there is any, it is rather simplistic and underdeveloped (gay + Christian + orthodox = celibate) . . .
- None clearly come to mind.
- Many undergraduate ministries in the country I live in focus almost exclusively on evangelism, and discipleship is limited to knowing the Gospel. There is often a lack of understanding of the bigger picture of God's plan for the world and our role in that.
- . . . There is an informal prayer meeting network that I attend, and we pray for our colleagues and support each other. But they do not do any sort of focused effort to help us think about calling in regards to our studies.⁵

4. Note: An Emerging Scholar studying outside of the United States.

5. Note: An Emerging Scholar studying outside of the United States.

Respondents considered their perspective on calling being shaped today through:

- Resources from ESN, GFM, and The Well. Through conferences like ASA. Through conversations with mentors.
- Thinking a lot more about my calling as an ethnic and sexual minority, having just moved to an unapologetically white and heteronormative part of the country.
- Listening to the still, small voice, or following the gleam, or staying attentive to the voice of God spoken through friends and strangers.
- Conversations with my wife, experiences with current colleagues, and likely by future colleagues (I am transitioning from academia to an industry job with an academic bent, at least for now).
- My work in Thomas Merton.
- Continuing to read articles and books on the topic, attending conference where possible, discussions with other Christian academics, and reflection on my own talents and situation.
- For me, while people have shaped how I think about calling, I am mainly being pushed to think about it because of my stage in life. I am thinking a lot about how to spend the last half of my working life. I am now in my upper 40s, and I have made the most of my life so far, but I have some regrets too. I reckon that if I am focused on a certain path, I can have a have a good impact in the last half of my career.

From the initial and follow-up survey on the ESN blog, the author learned that there was a much richer understanding of “every work a calling” than expected. But maybe this was biased due to the research population, i.e., those who follow the ESN blog. Whether or not this is case, it is encouraging to see this data and to read the stories of how this has worked out practically in the context of campus ministry through several channels including mentoring relationships.

Graduate and Faculty Ministries (GFM) Vocational Stewardship Grant Survey

As stated above, the GFM Vocational Stewardship Grant provided a surprising opportunity for partnership. The author was curious as to whether this data would agree or disagree with the earlier ESN Blog survey regarding definition and resourcing of calling. To interact with graduate students and faculty, two surveys were created based on the original model (See Appendix F and G). The 175 respondents to the student survey ranked their definitions of calling in the below order (1 being closest to one’s understanding and 6 being furthest from one’s understanding):

- Every work a calling (2.15)
- Simply living as Christians (2.64)

- Giving testimony to the Gospel (3.02)
- Religious life (3.69)
- No sense of calling (4.74)/Religious life as separate (4.74).

There was not a differentiation in ranking between men (n = 80) and women (n = 90) or non-Christian (n = 143) and Christian (n = 33) undergraduate education. Time spent on calling had a low correlation with the value placed on exploring calling in undergrad ministry (.48) with InterVarsity at .49 (n = 40). Related, time spent on calling versus satisfaction with exploration of calling on the undergraduate level was also low (.46, InterVarsity at .45). Valuation of calling versus satisfaction with exploration of calling on the undergraduate level was higher (.69).

Although the 57 respondents to faculty student survey⁶ ranked their definitions of calling in the same order as the students, they (as the participants in the ESN blog survey) were firmer in their embracing of the first three categories.

- Every work a calling (1.64). Women (1.34). Men (1.85).
- Simply living as Christians (2.28). Women (2.04). Men (2.44).
- Giving testimony to the Gospel (3.26). Women (3.09). Men (3.38).
- Religious life (3.94). Women (4.13). Men (3.82).
- No sense of calling (4.86). Women (5.13). Men (4.59).
- Religious life as separate (5.01). Women (5.26). Men (4.91).

Faculty have similar understanding of calling—it is stable across gender and whether they are involved in faculty ministry. Regarding the academic journey, time spent on calling versus valuation of calling had a higher correlation in grad fellowships (.61) than undergraduate fellowships (.31). There was not a large sample size of InterVarsity involvement, but there was a significant gap between undergraduate (.45, n = 12) and graduate ministry (.66, n = 19).

In time spent on calling versus satisfaction with exploration of calling there was a higher correlation in grad fellowships (.43 to .26 for undergraduate). Graduate fellowships were considered more “effective,” i.e., time spent on discussing calling led to greater satisfaction of investment in discussing calling. InterVarsity ranked higher than the average in both undergraduate (.46) and graduate (.70) ministry. Furthermore, there was a high correlation in both

6. 57 respondents when the statistics were compiled. Additional faculty have completed the survey since that time.

undergraduate (.64) and graduate (.73) fellowships in respondents' satisfaction being positively correlated with how much fellowship valued discussion of calling. InterVarsity slightly overperforms in undergraduate (.66) and graduate groups (.76). Across the three sets of calling comparisons, there are higher correlations among grad students than faculty. Perhaps this stems from more recent (and more "remembered") student ministry involvement by students than faculty and/or an improvement in student ministry.

GFM Vocational Stewardship Focus Groups

In addition to the survey, the grant provided the opportunity for InterVarsity Christian Fellowship/USA GFM campus ministers to participate in online focus groups led and transcribed by David Williams, another InterVarsity Christian Fellowship/USA GFM campus minister. The author participated in Zoom calls on July 18, 19, 21, 27. A number of the participants in the Vocational Stewardship Grant Zoom calls had interest in the results from the survey. This provided an opportunity to debrief with the 31 InterVarsity staff engaged in the Vocational Stewardship Grant. Furthermore, the author heard their responses to the below questions:

1. What books/articles/talks/resources have most shaped your own thinking about vocational stewardship (a.k.a., integration of faith and learning)?
2. What have been the most useful books/articles/talks/resources you have found for introducing vocational stewardship to students and faculty?
3. What have been some of the most productive approaches to engaging students and faculty with issues of vocational stewardship that you have either taken or seen? (Specific ministry models)
4. What are the challenges to integrating vocational stewardship into our current ministry models?
5. What are some possible solutions or strategies for handling the challenges we face in integrating vocational stewardship into our ministry models?
6. How can the VSP [Vocational Stewardship Program] best support you in your work with students and faculty?

Examples of books, articles, talks, resources which have most shaped staff thinking about vocational stewardship include: anything by Andy Crouch on culture with *Strong and Weak: Embracing a Life of Love, Risk and True Flourishing* (InterVarsity Press, 2016) as good with faculty, Steve Garber's *Visions of Vocation*, Os Guinness's *The Call*, Neil Hudson's *Imagine*

Church: Releasing Dynamic Everyday Disciples (InterVarsity Press, 2012), IFES World Assembly 2015 talks (especially those by Ruth Lopez-Turley, who also has several Veritas talks), Tim Keller's vocational talks on Youtube, Kelly Monroe Kullberg's *Finding God at Harvard: Spiritual Journeys of Thinking Christians* (InterVarsity Press, 2007), Deborah Koehn Loyd's *Your Vocational Credo*, Placher's *Callings*, Mary Poplin's *Finding Calcutta: What Mother Teresa Taught Me About Meaningful Work and Service* (InterVarsity Press, 2011), Schwehn and Bass's *Leading Lives That Matter*, Dallas Willard and Gary Black Jr.'s *Divine Conspiracy Continued: Fulfilling God's Kingdom on Earth* (Harper Collins Publishers, 2014), and N. T. Wright's *The Challenge of Jesus Rediscovering: Who Jesus Was and Is* (InterVarsity Press, 2015).

The most useful books, articles, talks, resources staff have found for introducing vocational stewardship to students and faculty include: Ard Louis' *The calling of Christian postgrad students and academics*,⁷ the Appendices of Deborah Koehn Loyd's *Your Vocational Credo*, Vinoth Ramachandra's technology chapter in *Subverting Global Myths* with engineers, and Judith Shelly and Arlene Miller's *Called to Care: A Christian Worldview for Nursing* (InterVarsity Press, 2009) with students in healthcare. One needs to know your audience, e.g., Mark Noll's books may not be a match to read with engineers.

Reading groups varied in structure. Some reading groups included both Christians and non-Christians, considered the reading optional, and/or incorporated supplemental videos (e.g., C.S. Lewis Doodle).⁸ One participant commented, "Doing a book club is also a good way to go because nobody is on the spot. And it makes it easy to follow up with people."

In the context of the Zoom sessions, the staff leaned more on storytelling approaches to engaging students and faculty with issues of vocational stewardship than particular books,

7. Oxford Christian Mind, "Ard Louis: the calling of Christian postgrad students and academics," January 31, 2013, accessed April 16, 2019, <https://vimeo.com/58619039>.

8. C. S. Lewis Doodle, accessed April 16, 2019, <https://www.youtube.com/user/CSLewisDoodle>.

articles, talks, or resources. Although staff appreciate practitioners as speakers, they find it important to screen them ahead of time and be prepared to debrief students afterward. Just because a faculty member, a clinician, a business person, etc., is an older follower of Christ does not mean that they have taken time to consider the relationship between their faith and vocation. Furthermore, they may not have the perspective on calling which one desires to offer to students, faculty, and/or colleagues. “It’s hit and miss.” Many hold conversations on campus, e.g., a talk followed by a question and answer in a lounge with 15-20 students. One shared that she holds gatherings in her home over a meal, “You get different kinds of stories out of faculty in the context of a home than you do when you’re on campus. Higher levels of vulnerability.”

Several commented on the importance of Bible studies, e.g., “I have found that integration seems to emerge from our Bible studies. It’s on the mind of our students. They don’t see it as an add on.” Several were challenged in Bible studies and “would love to have better techniques for integrating vocational stewardship into our Bible studies.” One commented, “I long for this to just flow out of our Bible studies etc., but it just doesn’t happen. You almost always have to set aside designated time, but that’s hard.”

Challenges to integrating vocational stewardship into our current ministry models include faculty speakers can be hit or miss, book clubs are not a match for all groups, and the preparation required for integrative Bible study. Some possible solutions or strategies for handling the challenges faced in integrating vocational stewardship into ministry models include prescreening (possibly even training or invitations which include talking points) of speakers, question and answer with the speaker or possibly a debrief once the speaker has left, hospitality of conversation over a meal. Support desired by staff in the Vocational Stewardship Grant Program include better techniques for Bible studies addressing integration of faith and vocation and engaging students who consider integration of faith and vocation a distraction to ministry. In addition to the Zoom calls, a Dropbox has been created to share resources so that InterVarsity

Campus Staff Members do not have to “reinvent the wheel” as they develop and implement a Vocational Stewardship Plan.

Outcomes

The author expected to see and found in the survey of participants in the Vocational Stewardship Grant that time spent on calling had a low correlation with the value placed on exploring calling in undergrad ministry, including InterVarsity Christian Fellowship/USA. Furthermore, time spent on calling versus satisfaction with exploration of calling on the undergraduate level was also low. But the author was surprised and encouraged to see such a strong emphasis of the students on “every work a calling.” Furthermore, the campus ministers participating in the focus groups had a rich opportunity to share insights. The author was very encouraging to see the investment in vocational stewardship, including the sharing of resources to enable staff to take next steps.

CHAPTER FIVE

RECOMMENDATIONS

Embracing a Firm Definition of Calling

Defining and discerning calling as a follower of Christ is an important part of life lived before the Lord. In the context of higher education, one faces a number of challenges in developing a robust understanding of general and primary calling, let alone the toolkit and/or mentor(s) to assist with next steps in secondary or specific callings. Over twenty years of campus ministry with InterVarsity Christian Fellowship/USA in the secular academy brings to the author's attention the importance not only of the socio/cultural context of higher education, but also calling, the American Dream, and work; the church; and campus ministry. How does one engage the intense pressure to succeed through busyness with the American Dream—inspired in some ways by the Protestant work ethic—now found in educational degrees? Does one resist “climbing the ladder”—as some millennials have—or turn to religious structures? Due to a range of perspectives on calling, the church and campus ministry have had mixed resourcing to offer. As such unique structures and additional funding is necessary to develop this work further.

As explored in Chapter Two, key biblical and theological foundations for framing calling include: the biblical narrative; created in the image of God, i.e., *imago Dei*; a theology of work; and the priesthood of all believers. Stevens emphasizes call in relationship to the summoning of the people of God “to participate in God’s grand purpose for the world” and “the invitation to salvation through discipleship to Christ.”¹ Wolters and Goheen offer a six act drama of the

1. R. Paul Stevens, “Calling/Vocation” in *The Complete Book of Everyday Christianity: An A-To-Z Guide to Following Christ in Every Aspect of Life*, eds., Robert Banks and R. Paul Stevens (Downers Grove, IL: InterVarsity Press, 1997), 99.

biblical story of creation, fall, and redemption.² Created in the image of God, the people of God are to engage in work in a transformative manner.³ All believers are called to be priests looking toward the great high priest, i.e., Jesus Christ.

As explored in the Chapter Three, Placher's *Callings* and Schwehn and Bass's *Leading Lives That Matter* offer helpful anthologies on calling and resources for engaging dialogue. Unfortunately, they leave the reader in a state of pluralism when addressing questions regarding calling.⁴ The purpose of the research was to discover how Emerging Scholars define and discern calling. The author was surprised and excited to find "every work a calling" at the top of chart and "no sense of calling" at the bottom, with "simply living as Christians," "giving testimony to the Gospel," "religious life as separate" in between. Furthermore, campus ministry and the church ranked high in influence on views, with campus ministry also high in influences on expressions of calling with an importance placed on mentoring. Nonetheless, there is a need for further development of this ministry thread.

In contrast not only to Placher, but also Schwehn and Bass, the author believes a firm definition of calling, which includes secondary callings, is required to take next steps in the context of higher education. Guinness's definition, introduced above, serves as a clear and helpful framework. He defines calling as "the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service."⁵ He then underscores that one's primary calling is to the Lord and that secondary callings "are our personal answer to God's

2. Albert M. Wolters and Michael W. Goheen, "Postscript: Worldview Between Story and Mission" in *Creation Regained: Biblical Basics for a Reformational Worldview*, 2nd ed. (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 123-124.

3. Darrell Cosden, *A Theology of Work: Work and the New Creation* (Waynesboro, GA: Paternoster Press, 2004), 178.

4. William C. Placher, ed., *Callings: Twenty Centuries of Christian Wisdom About Vocation* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 329.

5. Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville, TN: Word, 1998), 4, 31.

address, our response to God's summons.”⁶ This is in alignment with the Biblical and theological foundations offered in Chapter Two.

As illustrated by the description of Swamidass' experience at a student missions conference, some evangelical ministries surprisingly advance a medieval (or hierarchical) instead of a Reformational approach. Stevens comments in his consideration of “Calling/Vocation,”

In most churches the average Christian has a job or profession, which he or she chooses. The minister, however, has a calling. The professional ministry has been elevated as the vocation of vocations and the primary work to which a person should give evidence of a call . . . medieval monasticism, based ultimately on Greek dualism, contributed a two-level approach to Christian living: the ordinary way (in society) and the spiritual way (in the monastery or priesthood). This distinction is now thoroughly embedded in all strands of Christianity, including evangelical Protestantism.⁷

Although he draws from Luther's critique of monastic vows as representing a special calling, Stevens seeks to correct Luther's teaching of a “locked” station of life. One will note that the updating of station of life as offered in this paper provides flexibility. Furthermore, Stevens gives attention to how

[t]he Protestant preacher replaced the priest . . . Luther's famous “Here I stand” speech expressed the emerging individualism of the Western world, an individualism antithetical to the corporate nature of calling . . . with the increasing secularization of Western society, a biblical perspective on work was lost . . . consumerism, the compulsive pursuit of leisure, the loss of sabbath, the alienation of workers from management typified in the complex union movement and in creating organizational complexity in society (Almen, p.136) all have contributed to the loss of vocation.⁸

Stevens addresses the loss of vocation, individual self-fulfillment in the pursuit of career and profession by seeking to recover the biblical understanding of vocation. In addition to his exploration of Scripture for framing “Calling/Vocation,” see Chapter Two, Stevens draws insights from Guinness on application.

For the college student, calling and vocation carry significant importance. During this station of life, one brings together previous experience and looks for clarity and direction. Due to the fluid nature of today's culture and the extended life of many, the answer lacks the finality of

6. Guinness, *The Call*, 31.

7. Stevens, “Calling/Vocation,” 98-99.

8. Stevens, “Calling/Vocation,” 99.

the apprenticeships of the past. Nonetheless learning to be faithful where God has called one and to steward the gifts one has through the vocation of a student extending the call of God creates habits transferable to next steps. Regarding ministries such as ESN, the Emerging Scholar is engaged in a vocational testing ground. Discipleship in the vocation of being a student influences one's lifelong understanding of vocation.

Christian colleges, universities, and seminaries have given attention to the calling of their students, but that is not part of a secular academy's intention with undergraduate students. In a broader sense they offer a calling or vocation, but it is largely tied to the securing of a job or admission to a graduate school. This underscores the importance of student ministries serving their students as students. They have the opportunity to frame calling (primary and secondary) not only as a student, but also in the next steps alumni take wherever the Lord sends. As such it is important for the vocation of and the value of being a student to be incorporated into the fabric of student ministry. Such a work is best approached in partnership with other followers of Christ called to serve in higher education, e.g., the faculty, student life.

In the process of research, the author became familiar with Global Opportunities (GO), an organization which began as part of InterVarsity Christian Fellowship/USA. Their mission is “to help the church to understand and engage the Biblical model of tentmaking by sending committed, everyday, workplace Christians as mission workers, and to mobilize and equip these Christians to serve abroad as effective tentmakers, primarily to least-reached peoples.”⁹ This mission resonates with what is required in ministry with students, other members of the campus community, and beyond. Each member of the campus community—created in and bearing the image of God—is called as part of the priesthood of all believers to embrace their commission to love God, neighbor, and the creation. They are salt, light, and leaven in all of life (Mt 5:13-16, 13:33), including work.

9. Global Opportunities, "Who We Are," n.d., accessed April 2, 2016, <http://globalopps.org/about-go/who-we-are/>.

This is much more than the technique of evangelicalism. Recently an undergraduate staff person shared with me that he realized over his Sabbatical that core elements, including discipleship of the mind, were missing from the InterVarsity Christian Fellowship/USA chapter he served because of the chapter's focus upon hot topics. In beginning another decade of work, the staff person desires to build core elements such as discipleship of the mind into chapter life, whether or not they are hot topics. On April 3, 2016, the author taught Acts 17:16-34 on that staff's campus from the perspective of calling as offered by this paper. The author looks forward to future campus opportunities to discuss cultural engagement as a tentmaker from the lens of this passage.

In a related instance, an InterVarsity Christian Fellowship/USA staff with whom the author connected with at the Urbana Student Missions Conference 2015 asked for advice regarding material and perspective to offer those considering graduate school in vocational discernment. What a joy to offer insights. The author has encountered many students at Urbana Student Missions Conference who have found ESN the first entity to encourage them in serving Christ in the context of graduate school and/or higher education. ESN affirms a Reformational emphasis upon "every calling matters" as an alternative to the persistent vocational hierarchy, one which many times is interwoven with a Christ against Culture distrust of the secular academy.

Ministry Applications

First, pray for God's guidance in next steps in calling as one created in the image of God and part of the priesthood of all believers. God guides in all contexts, including college. Second, turn to the word of God as the people of God. Third, frame one's purpose and way of life around the call to love God, neighbor, and creation with one's whole being—head, heart, and hands—as part of the whole Body of Christ. In the journey of embracing secondary calling(s) in the context of higher education, do not lose the importance of the "student" in "student ministry." In addition

to exploring the literature, a fuller understanding of today's college student involves engaging students in their campus context.

What books and articles may be helpful in engaging students with Christian understandings of vocation? Although Placher's *Callings* and Schwehn and Bass's *Leading Lives That Matter*, two of the books the author explores significantly in the literature review, provide a rich diversity of readings for the college student minister and some Christian college professors, they require a firmer understanding of calling to engage well. Furthermore, the volumes are lengthier than most students on a secular campus have time to prayerfully consider. With this in mind, the importance of short, practical texts for college students becomes immediately apparent, e.g., Stevens' "Calling/Vocation" in *The Complete Book of Everyday Christianity*; Stephen J. Nichols' *What Is Vocation?*; Deborah Koehn Loyd's *Your Vocational Credo*; Gordon T. Smith's *Consider Your Calling*; and Doug Koskela's *Calling and Clarity*. Below is a brief survey of how these texts may be used in student ministry. This may be especially practical for student ministers who do not have time to review all the literature on calling but wish to provide approachable material to students.

In six pages Stevens not only defines "Calling/Vocation," but also ably addresses several common misunderstandings, providing an excellent conversation starter and resource to build upon for further study. Earlier in the paper, focused attention is given to this resource. Beginning with an engaging hook regarding country-music singers and Reformers on "work," Nichols' Basics of the Faith Series booklet on *What Is Vocation?* outlines a framework for work through the lens of vocation in just 31 pages.

After reading Loyd's 192-page *Your Vocational Credo*, her Appendix 1: The Vocational Triangle Template¹⁰ may be all one needs to lead conversation or guide a presentation on

10. Deborah Koehn Loyd, *Your Vocational Credo: Practical Steps to Discover Your Unique Purpose* (Downers Grove, IL: InterVarsity Press, 2015), 172.

vocation. Appendix 2: Examples of Vocational Credos¹¹ and Appendix 3: Vocational Preferences Survey¹² are powerful complementary resources. The author used all three with parents in a consideration of how to discuss vocation with their child(ren)¹³ and has started to refer InterVarsity Christian Fellowship/USA staff to this rich set of resources.

Smith's six questions for conversation regarding "What is the good work to which I am called?"¹⁴ provide means for working out the right focus of one's mental, emotional, and physical energy with greater intentionality. The six questions are

1. What on earth is God doing?
2. Who are you?
3. What is your life stage?
4. What are your life circumstances?
5. What is the cross you will have to bear?
6. What are you afraid of?¹⁵

In 127 pages, Smith offers what could be the foundation of an excellent discussion series.

Over the course of 120 pages, Koskela aims "to help relieve some of the frustration [witnessed in thirteen years of exploring vocation with students at Seattle Pacific University] that can arise as we seek to discern God's will, so that we may faithfully serve God with all of our lives" and places "attentiveness and obedience to God" at "the heart of vocation."¹⁶ He offers "missional calling," i.e., "the main contribution that your life makes to God's kingdom . . . the distinctive direction in which you aim to spend the bulk of your time, gifts, and energy," as key to correcting the error of associating "vocation exclusively with your job or career" and "only in terms of one particular situation or task."¹⁷

Koskela illustrates direct calling with the story of Samuel as recorded in 1 Samuel 3. "The question was not *what* the calling was, but rather *whether* it was truly from God and

11. Loyd, *Your Vocational Credo*, 175-176.

12. Loyd, *Your Vocational Credo*, 177-183.

13. Fall 2015 Adult Elective at Elizabethtown Brethren in Christ Church.

14. Gordon T. Smith, *Consider Your Calling: Six Questions for Discerning Your Vocation* (Downers Grove, IL: InterVarsity Press, 2016), 11.

15. Smith, *Consider Your Calling*, 12-13.

16. Doug Koskela, *Calling and Clarity: Discovering What God Wants for Your Life* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2015), xv.

17. Koskela, *Calling and Clarity*, 2-3.

whether Samuel would be obedient. This is the telltale mark of direct calling.”¹⁸ Unlike missional calling, direct calling may not align with our gifts and requires a stronger confirmation process.

“General calling refers to those things to which God calls all people,” e.g. Matthew 22:37-40, 6:33; 2 Thessalonians 1:11-12, Romans 12:1-2, 1 Peter 2:1-5, 1 Thessalonians 5:16-18.¹⁹

Regarding “the process of vocational discernment,” he focuses upon prayer and other spiritual disciplines, self-reflection, communal discernment, and taking action in relationship to one’s missional calling. He concludes with “theological bearings” for mapping out and engaging the vocational journey: the tension of God’s nearness and otherness, the doctrine of the Trinity, the relationship between divine and human agency, and worship.

For a longer piece focused upon vocation, Veith’s *God at Work* is much more approachable and practical for students than Steve Garber’s *Visions of Vocation*. Chapter Four, “Finding Your Vocations,” unpacks the college student journey in a much shorter space than both of Garber’s books—the earlier one being *The Fabric of Faithfulness*.²⁰ Veith’s material on vocation can be found in short introductory articles, e.g., The Lutheran Church Missouri Synod’s Life Library.²¹ Related, the 155-page *Creation Regained* provides an excellent presentation of and conversation starter regarding the “Biblical Basics for a Reformational Worldview,” i.e., creation-fall-redemption. And as referred to by several InterVarsity Christian Fellowship/USA GFM Campus Ministers and respondents to the ESN Blog Follow-up Survey, Tim Keller’s *Every Good Endeavor* is another excellent resource.

18. Koskela, *Calling and Clarity*, 26.

19. Koskela, *Calling and Clarity*, 48-50, 59-62.

20. Note: The epilogue to *Visions of Vocation* is a very helpful piece to refer to in finding one’s vocation. Although the defining of primary and secondary calling is excellent in Guinness’s *The Call*, students will not find the piece as engaging as those previously mentioned.

21. “Life Library—Vocation,” The Lutheran Church Missouri Synod, n.d., accessed April 7, 2016, <http://www.lcms.org/page.aspx?pid=870>. “Author Biography: Gene Edward Veith,” *Modern Reformation*, n.d., accessed April 7, 2016, <http://www.modernreformation.org/default.php?page=authorbio&var1=AutRes&var2=59>.

Lastly, for a curriculum the author recommends exploring *Understanding God's Calling*.²² Produced by the Institute for Faith, Work & Economics as a high school homeschool elective course it is thorough and easily could be adapted to the campus context or used as a bridge builder with youth ministries. If unfamiliar with the topic in general or possibly even searching for one's own calling, one may consider personal study. Taken together, these books and articles form an approachable and helpful base of resources for the campus minister seeking to integrate a sense of vocation into student ministry work.

Further Research

This paper argues that a significant piece of undergraduate student ministry involves teaching, embracing, and incarnating God's call in relationship to the student's station of life. The affirmation of the college student's station of life has short- and long-term benefits not only to the student's relationship to God, but also the Kingdom of God worked out in the context to which each has been called to serve. Lord willing, the various tools and results not only of the survey, but also the Vocational Stewardship Grant, will speak into the larger context of campus ministry leading to the generation of material to address calling. Furthermore, the author hopes that they will provide a model of a tool to be used in cooperation with the Alumni Department for researching next steps in calling taken by graduates. It appears Gallup may have resourcing to offer in relationship to their application of "The Five Essential Elements of Well-Being" to collegiate education.²³

As stated above, the literature on these topics is vast. A collation of the material in a short handout—which can be drawn from material collected in the Vocational Stewardship Grant Focus Groups—and a related seminar is on the author's "to do list." Furthermore, there is much

22. Art Lindsley and Elizabeth Moyer, contributors, *Understanding God's Calling: A High School Homeschool Elective Course* (McLean, VA: The Institute for Faith, Work & Economics, 2016).

23. Brandon Busteed, "Is College Worth It?" Gallup, August 27, 2013, accessed April 22, 2017, <http://www.gallup.com/businessjournal/164108/college-worth.aspx>.

more to examine regarding the current student population and the student ministries seeking to serve them. A colleague recommends exploring the “Reformational paradigm” for calling offered by Reformed University Fellowship (RUF). Perhaps they provide a model which is already in place. Lastly, the author’s passion, fueled by the stories of Emerging Scholars, continues to fan the flame of the desire to address these concerns.

The perspective of tentmaking came out later in the process of writing and will be given more consideration in the future. Recasting tentmaking may be the best approach to address the medieval influence upon evangelicalism’s apparent vocational hierarchy with the sacred over the secular. The author looks forward to further work to address these concerns in future writing. As college students seek the Lord’s presence in each step of their journey and receive the encouragement of the people of God as they come to embrace every work as a calling, may they find the Postscript drawing from “A Prayer for Those Who Work” in *Consider Your Calling* a blessing.

Sola deo gloria.

POSTSCRIPT

A Prayer for Those Who Work [For Use in Corporate Worship]¹

Dear God, We give you thanks for the gift of work—good work, by which we can honor you, serve others and provide for our basic needs.

We celebrate that we are created in your image and that you have given us talent, capacity, intelligence and opportunity to make a difference and contribute to the well-being of your world.

We give thanks for the many people who serve us through their work, providing for our needs, enriching our lives and making our world a better place to live. And we pray for them.

We pray— . . . For students, who in their work pursue truth, understanding and wisdom; may they delight in learning and be open and attentive and able to embrace new ideas, insights and skills and in their learning grow in wisdom and love of God.

In your mercy,

Hear our prayer . . .

For scholars and scientists, philosophers, behavioral scientists and historians—those who foster depth and breadth of understanding and enrich our minds, equipping us to grow in wisdom—that they would be wise, skilled in research, committed to the truth and able to find the time and space to do their work well.

In your mercy,

Hear our prayer . . .

Thank you for each one. And for one and all, may we each do the good work to which we are called with skill, diligence, integrity, creativity, and generosity. May the anointing of the Holy Spirit rest upon each one and empower each one to do their work “as unto the Lord.”

1. Gordon T. Smith, *Consider Your Calling: Six Questions for Discerning Your Vocation* (Downers Grove, IL: InterVarsity Press, 2016), emphasis in original, 121-127.

We ask all of this in the name of the Father, the Son and the Holy Spirit,

Amen.

APPENDIX A

THE BIBLICAL NARRATIVE AS A LENS FOR CALLING, VOCATION, AND WORK

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. – Ephesians 2:10 (ESV)

The Biblical Narrative

- Creation
- Fall
- Redemption
- Consummation (New Creation)

Calling:

- The people of God summoned to participate in God's grand purpose for the world frames the big picture of God's relationship with those created in his image—individually and corporately.
- To be in the image of God is to reflect God's moral, spiritual, intellectual, and social life.

Vocation: a craft and/or “station” to which one is “called” in a secondary manner as part of stewarding creation, i.e., in alignment with whom one has been created to be by God in the image of God.

Work: one aspect of calling. A practical outworking of calling and at times vocation, the latter of which can change over time in relationship to life stage and circumstance.

Any necessary and meaningful task that God calls and gifts a person to do and which can be undertaken to the glory of God and for the edification and aid of human beings, being inspired by the Spirit and foreshadowing the realities of the new creation.

– Ben Witherington III

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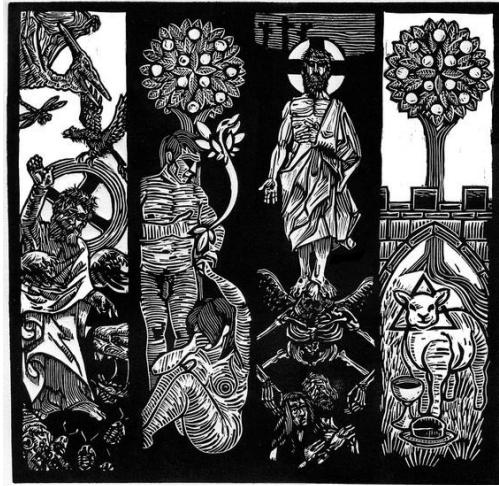


Figure 1. *CFRC* by Ned Bustard. The artist gave permission to include this work.

APPENDIX B

CASE STUDY: S. JOSHUA SWAMIDASS

At Urbana Student Missions Conference 2012 in a seminar entitled *Graduate School for God's Global Mission*, S. Joshua Swamidass, Ph.D. told the students part of his story.

[When he] was a senior in college, he attended a student missions conference like Urbana. They presented a model of life calling which caused a lot of pain in his life, even though it seemed reasonable at the time. Their model shared three steps.

- The first was to trust in Jesus for salvation. Joshua agrees that it's an incredibly important step.
- Next, they urged students to commit to "go wherever and do whatever God wants." This is also important—much more important than the details. Rather than beg God what he wants us to do, we should start with a willingness to follow God wherever he leads us — whether it's China, Africa, or California. He might lead us to be poor, be in politics, or be rich. This is a great vision. If we can trust God with our salvation, we can trust him with anything.
- The final part of the model he heard in 1999 is terrible advice, says Joshua. He was told that students who care about the mission of Christ should quite naturally move into "full-time," vocational ministry, at least for a year or longer.¹

Swamidass thought that Christians only saw half of him in college, i.e., his involvement in Christian ministry, and failed to recognize him as a "missional student." He loved universities. Swamidass was called to medicine, computer science, math, scientific research groups, and teaching. He was a full-time missional science student working toward becoming a full-time missional science professor, a vital part of student ministry.

Considering Placher's four understandings of calling, the final part of the model Swamidass heard demonstrates the strong influence of a vocational hierarchy or a sacred and secular dualism with a priority on full-time ministry. This results in the lack of encouragement, mentoring, and equipping of those seeking to lead lives that matter in other ways, i.e., drawing from the Reformational emphasis on every work as a calling. Habits were not being formed for

1. J. Nathan Matias, "Gradschool for God's Global Mission: S. Joshua Swamidass," Emerging Scholars Blog, December 31, 2012, accessed March 28, 2017, <http://blog.emergingscholars.org/2012/12/gradschool-for-gods-global-mission-s-josh-swamidass/>.

short and long term “tentmaking. As described in “College student as a secondary calling, a tentmaker,” a child of God and a follower of Christ continues to be a child of God and a follower of Christ no matter the context. The Biblical story of Creation-Fall-Redemption is vital for framing one's engagement of secondary callings, offering one's work to the Lord. By God's grace, Swamidass had opportunity to pursue such on his own and through alternative structures.

Today Swamidass is not only a professor in the Laboratory and Genomic Medicine Division at Washington University in St. Louis, focused on solving problems at the interface of medicine, chemistry, and biology using computational methods, but also a speaker for the Veritas Forum and the Urbana Student Missions Conference. As part of the ESN resource team addressing science, faith, and vocation, he not only posts material read by thousands of students, but also interacts with hundreds of students at Urbana Student Missions Conference. His experience as a student took some time to process, but he now has a compelling, missional perspective to offer to the next generation of students—one which received further development in his 2015 Urbana Student Missions Conference seminar entitled “Why Should a Missional Student Ever Consider Gradschool?”² Swamidass is part of student ministry both inside and outside his particular campus responsibilities.

2. Vivian Chen, “Why should a missional student ever consider gradschool?” Emerging Scholars Network Blog, December 31, 2015, accessed April 2, 2016, <http://blog.emergingscholars.org/2015/12/why-should-a-missional-student-ever-consider-gradschool/>.

APPENDIX C

WORKING OUT DOCTRINES OF VOCATION: BRIEF PERSONAL ACCOUNT

BY HANNAH EAGLESON

[Currently Hannah Eagleson, Ph.D., is a part-time writer/editor on staff with ESN. She edits *Scholar's Compass* (ESN's collaboratively written devotional for academics by academics) and *Scholar's Call* (ESN's collaboratively written exploration of a theology of vocation in the context of higher education) on *ESN's Blog*.¹ In addition to being the author of a growing number of ESN blog series, she has written insightful pieces for InterVarsity Christian Fellowship/USA's Graduate and Faculty Ministries² and The Well.³ *What I Wish I'd Known About Graduate School: Surviving the Workload* is among the top five of ESN's most visited blog posts.⁴ Eagleson holds a Ph.D. in early modern English literature from the University of Delaware (2011). She connected with ESN by attending an InterVarsity Mid-Atlantic Area Graduate Student Retreat while a graduate student. She was invited by a friend and fellow graduate student.]

I grew up at the intersection of three theological traditions with fairly different views about vocation, and over time I've found myself most shaped by Reformed understandings of vocation. My family of origin held generally Reformed doctrinal beliefs; we attended an Evangelical Free Church with fairly standard evangelical views that allowed both Reformed and Arminian attendees to feel comfortable going there; and we participated for many of my formative years in a national homeschooling group that's probably best described as fundamentalist, Bill Gothard's Advanced Training Institute (ATI).

In my early to mid teens, I found myself confronting questions of vocation, particularly whether it was right as a Christian to participate in any kind of creative vocation that didn't clearly fall into the category of "Christian work" as defined by fundamentalist and evangelical

1. Scholar's Compass (accessed 11/2/2018, <http://blog.emergingscholars.org/tag/scholars-compass/>) and Scholar's Call (accessed 11/2/2018, <http://blog.emergingscholars.org/tag/scholars-call/>) are available on the Emerging Scholars Network Blog (accessed 11/2/2018, <http://blog.emergingscholars.org>).

2. Hannah Eagleson, "Helping Undergrads Find a Mentor," InterVarsity Christian Fellowship/USA Graduate and Faculty Ministries website, n.d., accessed April 2, 2016, <http://blog.emergingscholars.org/2011/11/finding-a-postdoc-in-the-sciences-nailing-the-interview/>.

3. Hannah Eagleson, "Work in Progress: Finding the Shape of my Vocation," The Well, August 26, 2013, accessed April 2, 2016, <http://thewell.intervarsity.org/in-focus/work-progress-finding-shape-my-vocation>.

4. Hannah Eagleson, "What I Wish I'd Known About Graduate School: Surviving the Workload," Emerging Scholars Network Blog, August 23, 2011, accessed April 2, 2016, <http://blog.emergingscholars.org/2011/08/what-i-wish-id-known-about-graduate-school-surviving-the-workload/>. "Top Posts," Emerging Scholars Network Blog, updated April 2, 2016, accessed April 2, 2016, <http://blog.emergingscholars.org/top-posts/>.

subcultures in America in the 1990s. I'd wanted to be a writer since I was twelve, and I'd enjoyed books like Lloyd Alexander's fantasy novels which were written from a gently humanist perspective, or Tolkien's *The Lord of the Rings* trilogy, which is deeply shaped by Christian theology but wouldn't necessarily be marketable as a Christian novel within fundamentalist or evangelical subcultures.

ATI tended to see work and life as pretty clearly split into sacred/secular categories, with the secular categories seen as much less important. As someone who wanted to write stories and appreciated a range of creative work that wasn't explicitly "Christian," I struggled to figure out whether I could serve God as a writer without writing devotionals or didactic Christian fiction, genres I personally didn't feel drawn to as my main writing output.

As I struggled with these questions, my Evangelical Free Church was supportive of cultural endeavor by Christians, but I didn't feel it was giving me a solid theological framework for that support (though the church gave me many other wonderful things as a young adult).

As I read and explored, the Reformed tradition did provide the theological framework for cultural engagement that I was looking for, and it linked cultural engagement to a doctrine of vocation that became one of the biggest formative influences on my understanding of calling. It's difficult in a brief summary at this distance of time to chart exactly which sources helped me grow in my understanding of vocation and when, but I'll try to give at least a partial account of organizations and materials that helped me understand it. I've tried to list the following sources roughly in order of when I might have encountered them, but it's hard to say for sure and I continued to explore many of them for years, so there may be a fair amount of overlap between which ones I was learning from at any given time.

Some of the sources that shaped my doctrine of vocation over my teens and early twenties included World magazine, especially Gene Edward Veith's columns on culture; a Crossway series edited by Gene Edward Veith that included books such as *State of the Arts*, a book about Christianity and visual arts; attendance at a Worldview Academy summer camp for

teens, and materials written or recommended by Worldview Academy speakers ; the cultural exploration of Mars Hill Audio, led by Ken Myers; participation in the World Journalism Institute; participation in a local college group at my church organized by the Coalition for Christian Outreach (CCO) and led by Derek Melleby, Kairos (probably started attending just before I began my Masters degree and continued perhaps into early in my Ph.D. program when I was in town); books such as Os Guinness's *The Call* and Steve Garber's *The Fabric of Faithfulness* (maybe encountered through the CCO group or possibly through World or Mars Hill Audio recommendations—I can't remember for sure); the sermons of Tim Keller and other Reformed preachers such as Glenn Hoburg at GraceDC, which I attended briefly while studying for my Masters degree at St. John's College in Annapolis; and eventually day to day life within City's Gate Presbyterian Church in Harrisburg (PCA, later renamed Second City), which I began attending after I completed my Masters degree in 2004. I think most of the foregoing sources fall broadly into a Reformed understanding.

My thinking on these issues was also deeply shaped by the Anglican and Catholic writers among the Inklings and by Dorothy L. Sayers, who are shaped by early twentieth century Anglican or Roman Catholic theology but seem to me to be working from a similar view of creation, fall, redemption, and consummation (even if they don't articulate it exactly that way) . Sayers's theology in *The Mind of the Maker*, the essay "Why Work?", and the foreword to *The Man Born to Be King* were helpful in shaping my view of the vocation of a writer and of a believer in general, while Lewis and Tolkien provided models of how that might work in their fiction and sometimes ideas about it in essays such as "On Faerie Stories" or "Learning in Wartime." As far as I remember, I was reading all three authors through much of my teens, and they continue to be deeply formative for me.

All of these sources helped me to grasp a sense that Christians should engage in culture as one of the many secondary callings God has given us. I think this understanding was also deepened by coming across the Reformed outline of history as creation, fall, redemption,

consummation. As I came to understand that view of God's work in the world, I realized that ATI basically saw only the fall and redemption as categories of God's work when they looked at the world. They really didn't have much of a category for engaging with God's creation as such—they emphasized combatting sin or directly discussing redemption, but weren't very interested in questions about how God had made the world or human creativity. Obviously sin and redemption are incredibly important categories and Christians shouldn't try to avoid them, but ATI seemed almost to ignore God's creative work. For instance, they often tried to derive explicit spiritual lessons from say engineering experiments, rather than seeing an understanding of how God created the laws of science to work as valuable in itself. What Reformed theology and the Inklings gave me was a category for the inherent value of understanding the natural world and human creativity as valuable in themselves (though certainly Reformed theology also sees the world as tainted by sin and in need of redemption).

I think I had basically embraced a Reformed view of vocation by the time I was working on my Masters degree at St. John's College in Annapolis from 2002-2004 (I would have been 20-22 at the time). That view, my deep enjoyment of the texts and academic environment at St. John's, the joy I took in translating the Gospel into language my St. John's peers from different beliefs could understand, my longstanding love of stories, and the practical consideration that Ph.D.s in English were slightly more employable than freelance writers led me to pursue a Ph.D. in English literature. My goal was to pursue tenure track at a secular university. I hoped to continue creative writing, to teach literature, and to live out my callings in writing and interpreting stories. I hoped to be a witness to Christ in the secular academy, and saw that as an important part of my calling as a believer, but I also saw simply being a good professor and storyteller as a valuable calling in itself.

After taking a year off to research Ph.D. programs and apply, I started a Ph.D. in early modern literature at the University of Delaware in fall of 2005. The department was a great fit for me and a great source of academic mentoring, and I continued to love early modern literature as I

studied it further. I didn't enjoy everything about the academic life, especially what felt like the blistering pace required to keep up in the increasingly difficult job market. My own department was deeply friendly and supportive, but there was a fair amount of pressure to publish and build CVs simply because the department cared about students and recognized how much they would need to do to thrive in an increasingly intense job market for humanities Ph.D.s.

I was startled in spring of 2007 when I had an intense graduate school burnout and found myself profoundly doubting that tenure track was my calling after all. While I wouldn't have put it exactly that way at the time, I think it may partly have been my internalization of the Reformed doctrine of secondary calling, or at any rate similar reasoning, that convinced me over the next few months that I should not pursue tenure track (though I did decide to finish the Ph.D.).

As I looked at my life, I still felt a strong calling to write fiction, probably novels. I also felt some calling to continue as a musician, something I did semi-professionally and cared about, though I didn't think it was as central a calling as writing for me. Further, I felt a sense of calling to participate well in a local church, to be present in the lives of my friends, and to be a real part of my parents' and siblings' lives. I wasn't sure at the time if I would be called to marriage and parenthood, but I did feel a strong sense of calling to participate in a number of communities and activities which I think Gene Edward Veith would describe as all being part of secondary vocation. I believe by this time I had read a *World* magazine article he wrote about different secondary vocations, including being a family member, a friend, a participant in one's work, etc. While I don't recall whether I thought about the article while making the decision, I think my mode of thinking about it may well have been subconsciously shaped by the sense of multiple secondary callings he described.

I couldn't see how all these callings would be compatible with tenure track, for me personally (though I firmly believe they are for many believers). Since I felt more clearly called to the other things than to tenure track, I decided to finish the Ph.D. but not to pursue tenure track afterward. It took several more years to finish the Ph.D., and it was extremely hard at many

points, but I had the strong sense that the Ph.D. was preparing me for later callings, even though I often couldn't see how. Looking back now, that sense has been thoroughly fulfilled, as finishing the Ph.D. shaped a number of skills and disciplines I rely on all the time in my current vocations.

After I finished the Ph.D. in 2011, I pursued music and writing opportunities in varying proportions as my daily work. I also sought to be faithful in my callings to family, friends, local community, and church. In 2012, for practical reasons I decided to make a shift away from music as a large part of my livelihood. I still love music and continue to see it as part of my long term callings, but practically I found the schedule and pay scales difficult to navigate as part of my daily work. When I was trying to figure out the next steps of my career, God opened up a job writing homeschool curriculum. My mother prayed for a job for me within a day, and God answered that prayer, as an old family friend who works for a Christian homeschool press got in touch with a job offer.

As I continued to pursue writing as my main career, God continued to open job possibilities with both Christian and secular curriculum publishers, and also began to open them in writing for Christian ministries. My theology had not substantially changed: in a basically Reformed mode, I still saw writing for secular publishers as a valuable Christian calling, so I didn't perceive writing for a Christian publisher or ministry as inherently a better use of the skills God had given me. I saw it as an issue of calling: God might call any given believer to work in secular workplaces, Christian ones, or both. I enjoyed the chance to write for both settings.

Since one theme of this exploration is that God's callings are broader than just our daily work or livelihood, it also seems appropriate to mention that a longtime friend named Nathan and I began a romantic relationship in February of 2013. How I came to see marriage to Nathan as one of my callings is a longer story that I won't try to tell here, but for me finding out that marriage was one of my callings was something I realized slowly over time. Even growing up in a relatively conservative church in a small town and among a network of family-oriented homeschooled friends, I didn't have a clear sense of calling to marriage and thought I might

remain single for a long time, or even my entire life. In time, I came to have a sense of calling to marriage and Nathan and I discovered a sense of calling to each other. We married in May of 2014. One of the joys of life together has been continuing to see our callings unfold in relationship to each other's vocation. For instance, we both care deeply about campus ministry, and we're often able to serve together in the networks of campus ministry groups that we are both connected to.

Since Nathan was in a graduate program in Boston (MA) when we got married, I moved from Pennsylvania to Boston after our wedding. In June 2014, I also began a part time job writing and editing with InterVarsity Christian Fellowship/USA's Emerging Scholars Network (ESN), a group that supports Christians in their academic lives through graduate school and beyond. I was especially excited because the organization had a very similar view of calling to my own. ESN (and much of Christian Fellowship/USA more broadly) sees work in the secular academy as a valuable calling for believers, though it also recognizes that God calls some people to work for Christian organizations. I knew from my own interaction with ESN in graduate school and occasional volunteer work for it afterward that ESN had a very similar view of calling to my own.

When I accepted the job, and in the almost two years since, I've been excited to support Christians in academia as they pursue callings in both secular and Christian workplaces. I've also continued part time work with both secular and Christian publishers. For me, this blend is satisfying because I feel that God has called me to both settings, and that they are equally valuable places to live out my sense of vocation as a follower of Christ. As I continue to think through vocation over time, the Reformed understanding of creation/fall/redemption/consummation remains deeply important to shaping my understanding of calling. The more specific Reformed understanding of secondary vocations helps me to think about how different callings to family, church, daily work, and more interact with each other. There is much to explore, but I anticipate the Reformed view of calling will continue to be a good companion in

that exploration.

APPENDIX D

INTERVARSITY CHRISTIAN FELLOWSHIP/USA EMERGING SCHOLARS

NETWORK BLOG ORIGINAL SURVEY

An exploration of calling

Help Tom Grosh IV complete vital research and enter a December 22, 2016, drawing to win one of the InterVarsity Press publications listed at the end of the survey :-) As part of a Doctor of Ministry in "Ministry to Emerging Generations" at Gordon-Conwell Theological Seminary, Tom Grosh IV (Associate Director, Emerging Scholars Network, <http://EmergingScholars.org>) is researching how students entering/engaged in post-undergraduate education came to understand calling. Your participation is much appreciated as we develop resources for students on the academic pathway. To God be the glory!

* Required

What is closest to your current understanding of "calling" as a follower of Christ? Please rank the below options with 1 as closest to your current understanding of calling and 6 as furthest from your current understanding of "calling." *

- Giving Testimony to the Gospel. To follow, be like, and announce Christ no matter the public challenge. Christian martyrs reach the highest calling.
- Religious Life. Ministry is the true calling. Missionaries and/or those who engage in Christian ministry in some form reach the highest calling.
- Every Work a Calling. God calls the Christian in two ways: the primary calling is to follow Christ. The secondary calling is to follow God in the specifics of everyday work and life, with all careers and life circumstances that are not sinful being the highest calling.
- Simply Living as Christians. The call of the follower of Christ is to simply be a Christian. The highest calling, where one will find joy and bless others, is to embrace and obediently press into who God created one to be.
- Religious life is separate from daily life/work. The call to follow God is completely separate from the work one chooses to do and how one works out the specifics of one's daily life. God is interested in how one practices personal spiritual disciplines and corporate worship, but what one does on an average routine day doesn't matter much to how one follows God's calling.
- I currently don't have a good sense of calling.

Who or what had the most influence on your VIEWS on "calling" as a student on the academic pathway? (You may select 1 - 3 options) *

- Bible Study
- Campus Ministry
- Church

- Conference, retreat, seminar, workshop
- Culture
- Education / School
- Family
- Field of Study/Department
- Mentoring: Campus Faculty / Administration
- Mentoring: Student
- Online communications (e.g., social media, web)
- Personal conversation
- Prayer
- Publications -- print (e.g., articles, books, journals)
- Resources, e.g., articles, books, websites
- Speaker(s)
- Youth Ministry
- Other denominational/church ministry
- Other:

Who or what most influenced how you EXPRESS "calling" as a student on the academic pathway? (1 - 3 options) *

- Bible Study
- Campus Ministry
- Church
- Conference, retreat, seminar, workshop
- Culture
- Education / School
- Family
- Field of Study / Department
- Mentoring: Campus Faculty / Administration
- Mentoring: Student
- Online communications (e.g., social media, web)
- Personal conversation
- Prayer
- Publications -- print (e.g., articles, books, journals)
- Resources, e.g., articles, books, websites
- Speaker(s)
- Youth Ministry
- Other:

What 1 - 3 resources did you find most helpful in your primary UNDERGRADUATE ministry in coming to understand how "calling" is expressed as a student on the academic pathway? *

- Conference, retreat, seminar, workshop
- Large Fellowship Gathering
- Mentoring Relationship(s)
- Online communications (e.g., social media, web)
- Personal Conversation
- Prayer

- Publications -- print (e.g., articles, books, journals)
- Speaker(s)
- Small Group Bible Study
- I was not involved in an undergraduate ministry.
- Other:

As an undergraduate student, the primary undergraduate student ministry I was involved with ...*

- Baptist Student Union of the Southern Baptist Convention
- Campus Chaplaincy
- Church -- attendee
- Church -- local congregation's campus and/or young adult ministry
- Chi Alpha Campus Ministries of the Assemblies of God
- Coalition for Christian Outreach (CCO)
- Cru
- Fellowship of Christian Athletes
- InterVarsity Christian Fellowship
- Lutheran Student Fellowship of the Lutheran Church–Missouri Synod
- Lutheran Student Movement of the Evangelical Lutheran Church in America
- Navigators
- Newman Center
- Ratio Christi
- Reformed University Fellowship (RUF)
- Other denominational / church ministry than listed
- I was not involved in an undergraduate campus ministry.
- Other:

% of time my primary undergraduate campus ministry gave attention to calling expressed as a student on the academic pathway. *

- 0 - 20%
- 21 - 40%
- 41 - 60%
- 61 - 80%
- 81 - 100%
- I was not involved in an undergraduate campus ministry.

My primary undergraduate ministry highly valued the exploration of calling and how it is expressed as a student on the academic pathway.

- 1 (Strongly Disagree)
- 2
- 3
- 4
- 5 (Strongly Agree)

I am satisfied with the investment the primary undergraduate ministry in which I was involved made in exploring the relationship of calling to how it is expressed as a student on the academic pathway.

- 1 (Strongly Disagree)
- 2
- 3
- 4
- 5 (Strongly Agree)

Graduated with an undergraduate degree from a Christian college/university.

- Yes
- No

Currently part of a graduate student ministry *

- Yes
- No
- Some
- Intend to be in the coming months/year

Gender *

- Male
- Female
- Prefer not to say

Ethnicity *

- Asian - East Asian (e.g., Japanese)
- Asian - South Asian (e.g., Indian)
- Black/African American
- Hispanic, Latino, or Spanish
- Middle Eastern
- Native American/Alaska Nations/First Nations
- Native Hawaiian/Other Pacific Islander
- White / Caucasian
- Other

Age *

- Under 22
- 22 - 24
- 25 - 27
- 28 - 30
- 31 - 33

- 34 - 36
- 37 - 39
- 40 and above

Year in Graduate School *

- Preparing for graduate school
- First after undergraduate education
- Second after undergraduate education
- Third after undergraduate education
- Fourth after undergraduate education
- Fifth after undergraduate education
- Sixth or more after undergraduate education
- Completed graduate school, but not a post-doc or professor / faculty
- Post-doctoral student
- Completed graduate school, currently serve as a professor / faculty.

Area of study *

- Art and Music
- Business
- Engineering
- Healthcare
- Humanities
- Law
- Natural Sciences and Mathematics
- Religion and Theology
- Social Sciences
- Other:

Graduate School -- optional

- Your answer:

Open to further participation in this research project? If so, please select all that apply and provide your email address in the Contact Information box at the end of the survey. Thank you!

- An additional short survey
- A short answer email interview
- Inviting a small group / fellowship group to complete a short survey
- Inviting a small group / fellowship group to complete a short answer email interview

Thank you for your participation in this research project! Enter a December 22 drawing to win one of the below InterVarsity Press publications by selecting your book of most/highest interest and providing a email address in the Contact Information box at the end of the survey.

- Called: The Crisis and Promise of Following Jesus Today by Mark Labberton, <http://www.ivpress.com/cgi-ivpress/book.pl/code=3683>
- Coloring the Psalms: Seeing God's Patterns in Our Lives by Adele Ahlberg Calhoun, <http://www.ivpress.com/cgi-ivpress/book.pl/code=4629>
- Consider Your Calling: Six Questions for Discerning Your Vocation by Gordon T. Smith, <http://www.ivpress.com/cgi-ivpress/book.pl/code=4607>
- A Little Book for New Philosophers: Why and How to Study Philosophy by Paul Copan, <http://www.ivpress.com/cgi-ivpress/book.pl/code=5147>
- A Little Book for New Scientists: Why and How to Study Science Little Books by Josh A. Reeves and Steve Donaldson, <http://www.ivpress.com/cgi-ivpress/book.pl/code=5144>
- Mapping Your Academic Career: Charting the Course of a Professor's Life by Gary M. Burge, <http://www.ivpress.com/cgi-ivpress/book.pl/code=2473>
- Strong and Weak: Embracing a Life of Love, Risk and True Flourishing by Andy Crouch, <http://www.ivpress.com/cgi-ivpress/book.pl/code=4443>
- Visions of Vocation: Common Grace for the Common Good by Steven Garber, <http://www.ivpress.com/cgi-ivpress/book.pl/code=3666>
- Work, Play, Love: A Visual Guide to Calling, Career and the Mission of God by Mark R. Shaw, <http://www.ivpress.com/cgi-ivpress/book.pl/code=3673>
- Your Vocational Credo: Practical Steps to Discover Your Unique Purpose by Deborah Koehn Loyd, <http://www.ivpress.com/cgi-ivpress/book.pl/code=9869>

Contact Information

- Your answer:

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APPENDIX E

INTERVARSITY CHRISTIAN FELLOWSHIP/USA EMERGING SCHOLARS

NETWORK BLOG FOLLOW-UP FOCUSED SURVEY

An exploration of calling -- Part 2

Dear Brothers and Sisters in Christ,

Thank-you for expressing interest in assisting with a second survey in relationship to my Doctor of Ministry in "Ministry to Emerging Generations" at Gordon-Conwell Theological Seminary. As you may remember from December 2016, I am researching how students entering/engaged in post-undergraduate education came to understand calling. Your participation in this short answer survey (feel to write a few words or a short paragraph when answering a given question) is much appreciated not only as I press into the Doctor of Ministry with a Writing Workshop coming up August 7-11, but also as ESN develops resources for students on the academic pathway.

As with the first survey, I am having a drawing of InterVarsity Press publications (see the final question). To enter the drawing, complete the survey by Friday, August 4.

To God be the glory!

~ Tom Grosh IV (Associate Director, Emerging Scholars Network, <http://EmergingScholars.org>)

* Required

Email address *

- Your email:

How do you define calling? *

- Your answer:

How deeply and/or often do you think about calling? *

- Your answer:

Who and/or what most influenced your views on calling as a student (undergraduate and/or graduate school)? *

- Your answer:

What do you consider the best resource(s) on calling (article, book, journal video, etc.) in general and/or your field of study?

- Your answer:

What is an example of how you've experienced student ministries best engage the topic of calling? Note: If you've not been involved in student ministry, write N/A below. *

- Your answer:

What is an example of how you've experienced student ministries fall short of engaging the topic of calling? Note: If you've not been involved in student ministry, write N/A below.

- Your answer:

How is your perspective on calling being shaped today?

- Your answer:

Graduated with an undergraduate degree from a Christian college/university.

- Yes
- No

Currently part of a graduate student ministry *

- Yes
- No
- Some
- Intend to be in the coming months/year

Gender *

- Male
- Female
- Prefer not to say

Ethnicity *

- Asian - East Asian (e.g., Japanese)
- Asian - South Asian (e.g., Indian)
- Black/African American
- Hispanic, Latino, or Spanish
- Middle Eastern
- Native American/Alaska Nations/First Nations

- Native Hawaiian/Other Pacific Islander
- White / Caucasian
- Other

Age *

- Under 22
- 22 - 24
- 25 - 27
- 28 - 30
- 31 - 33
- 34 - 36
- 37 - 39
- 40 and above

Year in Graduate School *

- Preparing for graduate school
- First after undergraduate education
- Second after undergraduate education
- Third after undergraduate education
- Fourth after undergraduate education
- Fifth after undergraduate education
- Sixth or more after undergraduate education
- Completed graduate school, but not a post-doc or professor / faculty
- Post-doctoral student
- Completed graduate school, currently serve as a professor / faculty.

Area of study *

- Art and Music
- Business
- Engineering
- Healthcare
- Humanities
- Law
- Natural Sciences and Mathematics
- Religion and Theology
- Social Sciences
- Other:

Graduate School -- optional

- Your answer:

Open to further participation in this research project? Yes, this will be extending beyond the Doctor of Ministry and is partnering with research in relationship to InterVarsity's Graduate and Faculty Ministries' Vocational Stewardship Grant. Thank you!

- An additional short survey
- A short answer email interview
- Inviting a small group / fellowship group to complete a short survey
- Inviting a small group / fellowship group to complete a short answer email interview

Thank you for your participation in this research project! Complete the survey by August 4 and you'll be entered into a drawing to win one of the below InterVarsity Press publications :-) Please select your book of most/highest interest.

- Called: The Crisis and Promise of Following Jesus Today by Mark Labberton, <http://www.ivpress.com/cgi-ivpress/book.pl/code=3683>
- Coloring the Psalms: Seeing God's Patterns in Our Lives by Adele Ahlberg Calhoun, <http://www.ivpress.com/cgi-ivpress/book.pl/code=4629>
- Consider Your Calling: Six Questions for Discerning Your Vocation by Gordon T. Smith, <http://www.ivpress.com/cgi-ivpress/book.pl/code=4607>
- A Little Book for New Philosophers: Why and How to Study Philosophy by Paul Copan, <http://www.ivpress.com/cgi-ivpress/book.pl/code=5147>
- A Little Book for New Scientists: Why and How to Study Science Little Books by Josh A. Reeves and Steve Donaldson, <http://www.ivpress.com/cgi-ivpress/book.pl/code=5144>
- Mapping Your Academic Career: Charting the Course of a Professor's Life by Gary M. Burge, <http://www.ivpress.com/cgi-ivpress/book.pl/code=2473>
- Strong and Weak: Embracing a Life of Love, Risk and True Flourishing by Andy Crouch, <http://www.ivpress.com/cgi-ivpress/book.pl/code=4443>
- Visions of Vocation: Common Grace for the Common Good by Steven Garber, <http://www.ivpress.com/cgi-ivpress/book.pl/code=3666>
- Work, Play, Love: A Visual Guide to Calling, Career and the Mission of God by Mark R. Shaw, <http://www.ivpress.com/cgi-ivpress/book.pl/code=3673>
- Your Vocational Credo: Practical Steps to Discover Your Unique Purpose by Deborah Koehn Loyd, <http://www.ivpress.com/cgi-ivpress/book.pl/code=9869>

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APPENDIX F

INTERVARSITY CHRISTIAN FELLOWSHIP/USA EMERGING SCHOLARS NETWORK BLOG VOCATIONAL STEWARDSHIP GRANT SURVEY — GRADUATE STUDENTS

An exploration of calling

Thank-you for participating in a survey as part of InterVarsity/USA Graduate & Faculty Ministry's Vocational Stewardship study. Your response will provide data not only for the study, but also Tom Grosh IV's (Associate Director, Emerging Scholars Network, <http://EmergingScholars.org>) doctor of ministry thesis. Tom is researching how students entering/engaged in post-undergraduate education came to understand calling. Your participation is much appreciated as we develop resources for students at graduate school. Please complete by June 15, 2017. Once again, thank-you for your participation in this research. To God be the glory!

* Required

What is closest to your current understanding of "calling" as a follower of Christ? Please rank the below options with 1 as closest to your current understanding of calling and 6 as furthest from your current understanding of "calling." *

- Giving Testimony to the Gospel. To follow, be like, and announce Christ no matter the public challenge. Christian martyrs reach the highest calling.
- Religious Life. Ministry is the true calling. Missionaries and/or those who engage in Christian ministry in some form reach the highest calling.
- Every Work a Calling. God calls the Christian in two ways: the primary calling is to follow Christ. The secondary calling is to follow God in the specifics of everyday work and life, with all careers and life circumstances that are not sinful being the highest calling.
- Simply Living as Christians. The call of the follower of Christ is to simply be a Christian. The highest calling, where one will find joy and bless others, is to embrace and obediently press into who God created one to be.
- Religious life is separate from daily life/work. The call to follow God is completely separate from the work one chooses to do and how one works out the specifics of one's daily life. God is interested in how one practices personal spiritual disciplines and corporate worship, but what one does on an average routine day doesn't matter much to how one follows God's calling.
- I currently don't have a good sense of calling.

Who or what had the most influence on your VIEWS on "calling" as a student in graduate school? (You may select 1 - 3 options) *

- Bible Study
- Campus Ministry

- Church
- Conference, retreat, seminar, workshop
- Culture
- Education / School
- Family
- Field of Study / Department
- Mentoring: Campus Faculty / Administration
- Mentoring: Student
- Online communications (e.g., social media, web)
- Personal conversation
- Prayer
- Publications -- print (e.g., articles, books, journals)
- Resources, e.g., articles, books, websites
- Speaker(s)
- Youth Ministry
- Other denominational/church ministry
- Other:

Who or what most influenced how you EXPRESS "calling" as a student in graduate school? (1 - 3 options) *

- Bible Study
- Campus Ministry
- Church
- Conference, retreat, seminar, workshop
- Culture
- Education / School
- Family
- Field of Study / Department
- Mentoring: Campus Faculty / Administration
- Mentoring: Student
- Online communications (e.g., social media, web)
- Personal conversation
- Prayer
- Publications -- print (e.g., articles, books, journals)
- Resources, e.g., articles, books, websites
- Speaker(s)
- Youth Ministry
- Other:

What 1 - 3 resources did you find most helpful in your primary UNDERGRADUATE ministry in coming to understand how "calling" is expressed as a student in graduate school? *

- Conference, retreat, seminar, workshop
- Large Fellowship Gathering
- Mentoring Relationship(s)
- Online communications (e.g., social media, web)
- Personal Conversation

- Prayer
- Publications -- print (e.g., articles, books, journals)
- Speaker(s)
- Small Group Bible Study
- I was not involved in an undergraduate ministry.
- Other:

As an undergraduate student, the primary undergraduate student ministry I was involved with ...*

- Baptist Student Union of the Southern Baptist Convention
- Campus Chaplaincy
- Church -- attendee
- Church -- local congregation's campus and/or young adult ministry
- Chi Alpha Campus Ministries of the Assemblies of God
- Coalition for Christian Outreach (CCO)
- Cru
- Fellowship of Christian Athletes
- InterVarsity Christian Fellowship
- Lutheran Student Fellowship of the Lutheran Church–Missouri Synod
- Lutheran Student Movement of the Evangelical Lutheran Church in America
- Navigators
- Newman Center
- Ratio Christi
- Reformed University Fellowship (RUF)
- Other denominational / church ministry than listed
- I was not involved in an undergraduate campus ministry.
- Other:

% of time my primary undergraduate campus ministry gave attention to calling expressed as a student in graduate school. *

- 0 - 20%
- 21 - 40%
- 41 - 60%
- 61 - 80%
- 81 - 100%
- I was not involved in an undergraduate campus ministry.

My primary undergraduate ministry highly valued the exploration of calling and how it is expressed as a student in graduate school.

- 1 (Strongly Disagree)
- 2
- 3
- 4
- 5 (Strongly Agree)

I am satisfied with the investment the primary undergraduate ministry in which I was involved made in exploring the relationship of calling to how it is expressed as a student in graduate school.

- 1 (Strongly Disagree)
- 2
- 3
- 4
- 5 (Strongly Agree)

Graduated with an undergraduate degree from a Christian college/university.

- Yes
- No

Currently part of a graduate student ministry *

- Yes
- No
- Some
- Intend to be in the coming months/year

Gender *

- Male
- Female
- Prefer not to say

Ethnicity *

- Asian - East Asian (e.g., Japanese)
- Asian - South Asian (e.g., Indian)
- Black/African American
- Hispanic, Latino, or Spanish
- Middle Eastern
- Native American/Alaska Nations/First Nations
- Native Hawaiian/Other Pacific Islander
- White / Caucasian
- Other

Age *

- Under 22
- 22 - 24
- 25 - 27
- 28 - 30
- 31 - 33
- 34 - 36

- 37 - 39
- 40 and above

Year in Graduate School *

- Preparing for graduate school
- First after undergraduate education
- Second after undergraduate education
- Third after undergraduate education
- Fourth after undergraduate education
- Fifth after undergraduate education
- Sixth or more after undergraduate education
- Completed graduate school, but not a post-doc or professor / faculty
- Post-doctoral student
- Completed graduate school, currently serve as a professor / faculty.

Area of study *

- Art and Music
- Business
- Engineering
- Healthcare
- Humanities
- Law
- Natural Sciences and Mathematics
- Religion and Theology
- Social Sciences
- Other:
 - University and Graduate School *
 - Your answer

Open to further participation in this research project? If so, please select all that apply and provide your email address in the Contact Information box at the end of the survey. Thank you!

- An additional short survey
- A short answer email interview
- Inviting a small group / fellowship group to complete a short survey
- Inviting a small group / fellowship group to complete a short answer email interview

Contact Information

- Your answer:

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APPENDIX G

INTERVARSITY CHRISTIAN FELLOWSHIP/USA GRADUATE AND FACULTY MINISTRIES VOCATIONAL STEWARDSHIP GRANT SURVEY — FACULTY

An exploration of calling

Thank-you for participating in a survey as part of InterVarsity/USA Graduate & Faculty Ministry's Vocational Stewardship study. Your response will provide data not only for the study, but also Tom Grosh IV's (Associate Director, Emerging Scholars Network, <http://EmergingScholars.org>) doctor of ministry thesis. Tom is researching how faculty and students entering/engaged in academia came to understand calling. Your participation is much appreciated as we develop resources for faculty and students in graduate school. Please complete by June 15, 2017. Once again, thank-you for your participation in this research. To God be the glory!

* Required

What is closest to your current understanding of "calling" as a follower of Christ? Please rank the below options with 1 as closest to your current understanding of calling and 6 as furthest from your current understanding of "calling." *

- Giving Testimony to the Gospel. To follow, be like, and announce Christ no matter the public challenge. Christian martyrs reach the highest calling.
- Religious Life. Ministry is the true calling. Missionaries and/or those who engage in Christian ministry in some form reach the highest calling.
- Every Work a Calling. God calls the Christian in two ways: the primary calling is to follow Christ. The secondary calling is to follow God in the specifics of everyday work and life, with all careers and life circumstances that are not sinful being the highest calling.
- Simply Living as Christians. The call of the follower of Christ is to simply be a Christian. The highest calling, where one will find joy and bless others, is to embrace and obediently press into who God created one to be.
- Religious life is separate from daily life/work. The call to follow God is completely separate from the work one chooses to do and how one works out the specifics of one's daily life. God is interested in how one practices personal spiritual disciplines and corporate worship, but what one does on an average routine day doesn't matter much to how one follows God's calling.
- I currently don't have a good sense of calling.

Who or what had the most influence on your VIEWS on "calling" as a person in academia? (You may select 1 - 3 options) *

- Bible Study
- Campus Ministry

- Church
- Conference, retreat, seminar, workshop
- Culture
- Education / School
- Family
- Field of Study / Department
- Mentoring: Campus Faculty / Administration
- Mentoring: Student
- Online communications (e.g., social media, web)
- Personal conversation
- Prayer
- Publications -- print (e.g., articles, books, journals)
- Resources, e.g., articles, books, websites
- Speaker(s)
- Youth Ministry
- Other denominational/church ministry
- Other:

Who or what most influenced how you EXPRESS "calling" as a person in academia? (1 - 3 options) *

- Bible Study
- Campus Ministry
- Church
- Conference, retreat, seminar, workshop
- Culture
- Education / School
- Family
- Field of Study / Department
- Mentoring: Campus Faculty / Administration
- Mentoring: Student
- Online communications (e.g., social media, web)
- Personal conversation
- Prayer
- Publications -- print (e.g., articles, books, journals)
- Resources, e.g., articles, books, websites
- Speaker(s)
- Youth Ministry
- Other:

What 1 - 3 resources did you find most helpful in your primary UNDERGRADUATE ministry in coming to understand how "calling" is expressed as a person in academia? *

- Conference, retreat, seminar, workshop
- Large Fellowship Gathering
- Mentoring Relationship(s)
- Online communications (e.g., social media, web)
- Personal Conversation

- Prayer
- Publications -- print (e.g., articles, books, journals)
- Speaker(s)
- Small Group Bible Study
- I was not involved in an undergraduate or graduate ministry.
- Other:

What 1 - 3 resources did you find most helpful in your primary GRADUATE ministry in coming to understand how "calling" is expressed as a person in academia? *

- Conference, retreat, seminar, workshop
- Large Fellowship Gathering
- Mentoring Relationship(s)
- Online communications (e.g., social media, web)
- Personal Conversation
- Prayer
- Publications -- print (e.g., articles, books, journals)
- Speaker(s)
- Small Group Bible Study
- I was not involved in an undergraduate or graduate ministry.
- Other:

As an undergraduate student, the primary undergraduate student ministry I was involved with ... *

- Baptist Student Union of the Southern Baptist Convention
- Campus Chaplaincy
- Church -- attendee
- Church -- local congregation's campus and/or young adult ministry
- Chi Alpha Campus Ministries of the Assemblies of God
- Coalition for Christian Outreach (CCO)
- Cru
- Fellowship of Christian Athletes
- InterVarsity Christian Fellowship
- Lutheran Student Fellowship of the Lutheran Church–Missouri Synod
- Lutheran Student Movement of the Evangelical Lutheran Church in America
- Navigators
- Newman Center
- Ratio Christi
- Reformed University Fellowship (RUF)
- Other denominational / church ministry than listed
- I was not involved in an undergraduate campus ministry.
- Other:

As a graduate student, the primary student ministry I was involved with . . . *

- Baptist Student Union of the Southern Baptist Convention
- Campus Chaplaincy

- Church -- attendee
- Church -- local congregation's campus and/or young adult ministry
- Chi Alpha Campus Ministries of the Assemblies of God
- Coalition for Christian Outreach (CCO)
- Cru
- Fellowship of Christian Athletes
- InterVarsity Christian Fellowship
- Lutheran Student Fellowship of the Lutheran Church–Missouri Synod
- Lutheran Student Movement of the Evangelical Lutheran Church in America
- Navigators
- Newman Center
- Ratio Christi
- Reformed University Fellowship (RUF)
- Other denominational / church ministry than listed
- I was not involved in an undergraduate campus ministry.
- Other:

% of time my primary undergraduate campus ministry gave attention to calling expressed as a person in academia. *

- 0 - 20%
- 21 - 40%
- 41 - 60%
- 61 - 80%
- 81 - 100%
- I was not involved in an undergraduate campus ministry.

% of time my primary graduate campus ministry gave attention to calling expressed as a person in academia. *

- 0 - 20%
- 21 - 40%
- 41 - 60%
- 61 - 80%
- 81 - 100%
- I was not involved in an undergraduate campus ministry.

My primary undergraduate ministry highly valued the exploration of calling and how it is expressed as a person in academia.

- 1 (Strongly Disagree)
- 2
- 3
- 4
- 5 (Strongly Agree)

My primary graduate ministry highly valued the exploration of calling and how it is expressed as a person in academia.

- 1 (Strongly Disagree)
- 2
- 3
- 4
- 5 (Strongly Agree)

I am satisfied with the investment the primary undergraduate ministry in which I was involved made in exploring the relationship of calling to how it is expressed as a person in academia.

- 1 (Strongly Disagree)
- 2
- 3
- 4
- 5 (Strongly Agree)

I am satisfied with the investment the primary graduate ministry in which I was involved made in exploring the relationship of calling to how it is expressed as a person in academia.

- 1 (Strongly Disagree)
- 2
- 3
- 4
- 5 (Strongly Agree)

Graduated with an undergraduate degree from a Christian college/university.

- Yes
- No

Graduated with a graduate degree from a Christian college/university.

- Yes
- No

Currently part of a faculty ministry *

- Yes
- No
- Some
- Intend to be in the coming months/year

Gender *

- Male
- Female
- Prefer not to say

Ethnicity *

- Asian - East Asian (e.g., Japanese)
- Asian - South Asian (e.g., Indian)
- Black/African American
- Hispanic, Latino, or Spanish
- Middle Eastern
- Native American/Alaska Nations/First Nations
- Native Hawaiian/Other Pacific Islander
- White / Caucasian
- Other

Age *

- Under 22
- 22 - 24
- 25 - 27
- 28 - 30
- 31 - 33
- 34 - 36
- 37 - 39
- 40 and above

I am currently a . . . *

- Professor
- Associate Professor
- Adjunct Professor
- Tenure-track Professor
- Tenured Professor
- Post-doc
- Researcher/Teaching Assistant (or other non-professorial position)
- Other:

How many years of experience do you have in a faculty position?

- Your answer:

Area of study *

- Art and Music
- Business
- Engineering

- Healthcare
- Humanities
- Law
- Natural Sciences and Mathematics
- Religion and Theology
- Social Sciences
- Other:

University *

- Your answer:

Open to further participation in this research project? If so, please select all that apply and provide your email address in the Contact Information box at the end of the survey. Thank you!

- An additional short survey
- A short answer email interview
- Inviting a small group / fellowship group to complete a short survey
- Inviting a small group / fellowship group to complete a short answer email interview

Contact Information

- Your answer:

SUBMIT

Page 1 of 1. Never submit passwords through Google Forms.

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Education/Degrees:

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Grove City College
Bachelor of Science in Biology

2002 - 2004
Geneva College
Master of Arts in Higher Education

2011 - 2016
Evangelical Theological Seminary
Master of Arts in Religion
Concentration: Spiritual Formation

2014 - Present (Expected Graduation — May 2019)
Gordon-Conwell Theological Seminary
Doctor of Ministry — Ministry to Emerging Generations

2017 - 2018
Evangelical Theological Seminary
Certificate in Spiritual Direction

Ministry Positions:

2009 - Present
Christian Medical & Dental Associations
South Central PA Area Director, 2019-Present
Christian Medical & Dental Associations, Associate Staff, 2009-2019

1996 - Present
InterVarsity Christian Fellowship/USA
Graduate and Faculty Ministries, 2003-Present
Official Volunteer, Emerging Scholars Network, 2019-Present
Associate Director, Emerging Scholars Network, 2012-2019
Campus Staff Member, 2003-2019
Faculty Ministry in South Central PA, 2006-2019
Carnegie Mellon University/U. of Pittsburgh, 2003-2006
Campus Staff Member, 1996-2003
Primary: Carnegie Mellon University